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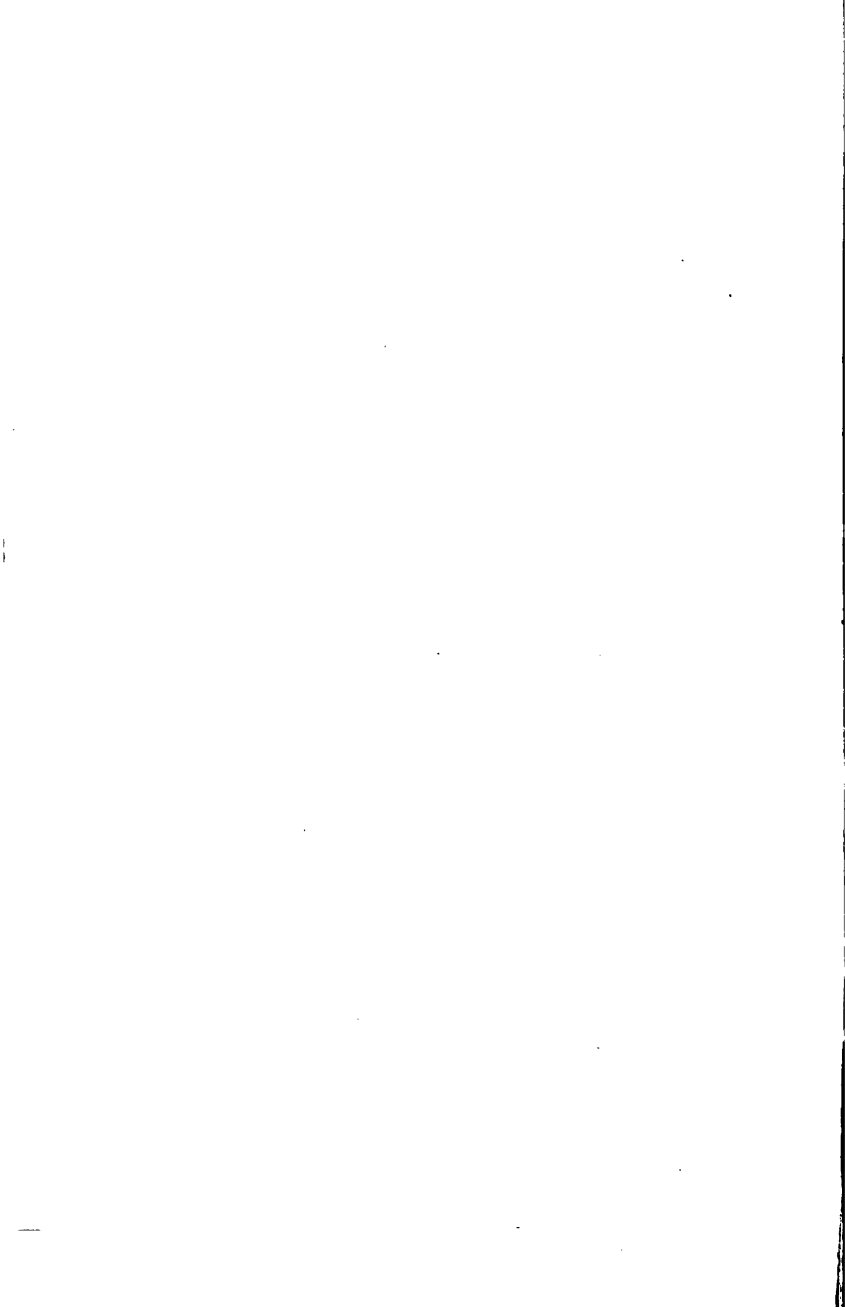


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Hya

# THE SONG OF HIAWATHA

BY

HENRY W. LONGFELLOW

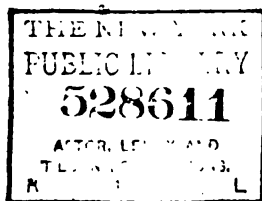
WITH AN INTRODUCTION AND NOTES

BY

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## PREFATORY NOTE.

MY aim in this edition of "Hiawatha" has been chiefly to give the best understanding I could of the poem as Longfellow thought of it himself. Our knowledge of the Indians has increased very much since his day, but a really accurate study of Indian manners and customs would often confuse us in regard to the poem rather than help us. I have, therefore, carefully avoided being learned in this very interesting field, and have contented myself with introducing the student to Schoolcraft and Catlin, and with telling how the poem took form in the poet's mind. The text of the poem I have illustrated chiefly by itself, by constant cross-reference, thinking that the familiarity gained by constantly following out the different ideas as they occurred here and there was better than any other comment that could be given. A vocabulary has seemed unnecessary, for the Indian names are all interpreted in the poem (see p. xvi) and are so-spelled that pronunciation is easy.

EDWARD E. HALE, JR.

UNION COLLEGE.

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## INTRODUCTION.

### I. HOW LONGFELLOW CAME TO WRITE "HIAWATHA."

Everybody knows something of the life of Longfellow, so we will not tell of it here. Whoever wants to recall some fact of his life may look at the chronological table on page xvi; whoever would like to read a sketch of his life and poetry can find one in the edition of "Evangeline" in this series. We shall content ourselves here with telling how Longfellow came to write "Hiawatha," for in the circumstances of his writing it there are several things of interest to one reading the poem.

Longfellow had at first chosen stories of the Old World for the subjects of his poems. He was himself fascinated by monastic chronicle and knightly lay, and in them he found themes for his poetry. But as he went on, he began to wish to write poems about his own land.

As Longfellow began to think of American tales and legends, he naturally thought of the Indians. He wrote first poems of the Europeans in America, from "The Skeleton in Armor" to the "Wreck of the Hesperus." But long before "Hiawatha" he had thought of Indian legends. In "Evangeline," it may be remembered, he mentions the legend of Lilinau :

"Then, in those sweet, low tones, that seemed like a weird incantation,  
Told she the tale of the fair Lilinau, who was wooed by a phantom,  
That, through the pines o'er her father's lodge, in the hush of the twilight,  
Breathed like the evening wind, and whispered love to the maiden,  
Till she followed his green and waxing plume through the forest,  
And never more returned, nor was seen again by her people."

—*Evangeline*, 1144–1149.

The tale of Leelinau<sup>1</sup> may be found in vol. ii., p. 77, of Schoolcraft's "Algonic Researches," a book published some ten years or so

<sup>1</sup> This is Mr. Schoolcraft's spelling of the name.

before "Evangeline" was written. The tale begins by an account of the Fairies of Lake Superior (the Pukwudjininees : see "Hiawatha," xii. 307 and xviii. 5), and ends as follows : "Night came, but Leelinau was never more seen, except by a fisherman on the lake shore, who conceived that he had seen her go off with one of the tall fairies known as the Fairy of Green Pines, with green plumes nodding o'er his brows." The idea of the phantom wooer is very different from the conception of the Little People in "Hiawatha," but the nodding green plumes and the pine woods of the legend have their place in the poem as well as the main incident of a maiden carried away by a fairy lover.

So Longfellow early knew the Indian legends, although they had no great place in his poetry. Nor did he learn of them only by books or tales of returned travellers.<sup>1</sup> In 1849 Kah-ge-ga-gah'-bowh, an Ojibwa chief, in chief's costume lectured in Boston on "The Religion, Poetry, and Eloquence of the Indian," and Longfellow heard him. The next year he came again, and took tea with the poet. Longfellow mentions in his diary the graphic account of "the wild eagles teaching their young to fly from a nest overhanging a precipice on the Pictured Rocks of Lake Superior."<sup>2</sup> In fact, as one reads the entries in Longfellow's diary at about this time, one finds several little bits and incidents which took their place in Longfellow's mind, to take their place long afterward in the finished tapestry of "Hiawatha." As he was walking with Agassiz one day, the great scientist pointed out by the roadside a weed called by the Indians "the white man's foot," because it advances into the wilderness with the white settlers.<sup>3</sup> And Agassiz would have been sure to tell him of the Indian country by Lake Superior, for he had been there himself to see whether it were not rich in copper.

Finally, on the 22d of June we find that Longfellow has hit on a plan for a poem on the American Indians. It is to be a weaving of their legendary tales into one whole. In the week following he made a beginning, and henceforward we find frequent note of his progress—one day he reads a bit "to the boys," another day

<sup>1</sup> Edward Everett Hale, an old friend of the poet's, tells of one of Mr. Longfellow's students who had spent a summer on the plains, begging the poet to take the Indian legends as subject of a poem.

<sup>2</sup> It may be that Longfellow thought of this passage when he tells how Pau-Puk-Keewis was changed to an eagle by the Pictured Rocks, xvii. 351.

<sup>3</sup> See xxi. 202.

the Indian summer reminds him of the tradition of "Shawondessa"—until in March of the next year the last canto was finished. The book was published November 10, 1855.

## II. THE INDIAN LEGENDS IN "HIAWATHA."

Longfellow read many books in search of Indian lore and collected his poetic material from many quarters. But his chief storehouse of legends must have been the "Algic Researches" of which we have heard before, published by Henry R. Schoolcraft in 1839. Of this book we must know something. The title is not very prepossessing, but the book itself is remarkably interesting, being nothing more nor less than a collection of Indian legends and myths. But whereas in "Hiawatha" we have the old tales with all the beauty and charm of Longfellow's poetic form, in "Algic Researches" we have "oral relations from the lips of the Indians," "transcripts of the thought and invention of the aboriginal mind." They have thus their own especial interest.

The word *Algic* was used by Schoolcraft to designate "all the tribes who, about 1600, were spread out between the Atlantic and the Mississippi and between Pamlico Sound and the St. Lawrence," with some exceptions; in fact, it would seem to be nearly equivalent to the word Algonkin. The chief exceptions noted were the Iroquois, or Five Nations; the Tuscaroras, who were subsequently adopted by them as a sixth nation; and the Wyandots, or, to use the French name, the Hurons. These latter were all of one family, and to them Mr. Schoolcraft gave the name *Ostic*. He had himself studied the Iroquois carefully,<sup>1</sup> but in this volume he confined himself to Algonkin folk-stories, and very largely to the Ojibwa or Chippewa stories which had been related to him during his stay in the service of the United States Government on the southern shore of Lake Superior.<sup>2</sup> These stories referred to the Pictured Rocks, the Grand Sable, the Taquamenaw River, the Pauwating or Sault St. Marie, and Longfellow very naturally placed the scene of his poem in the same region. The tales which

<sup>1</sup> See his "Notes on the Iroquois," a report made by him as one of the agents to take the census of the Indians in the State of New York in the year 1845.

<sup>2</sup> Where one of the counties of Michigan bears his name. In the centre of Schoolcraft County is the town of Hiawatha, which you may see on the map, p. xi.

the poet presents are almost all Ojibwa stories, although in the poem (Introduction) he speaks of having heard them of *Nawadaha* in the vale of *Tawasentha*, now called *Norman's Kill*, in *Albany County*, *New York*.

It will be interesting to see one or two of these stories in their original form as taken down by *Schoolcraft* from the lips of the Indians themselves. We copy a part of the story of *Manabozho*.<sup>1</sup>

"When *Manabozho* returned from his battle with his father he remained at home for some time. But from his grandmother's skill in medicines he was soon recovered. She told him that his grandfather, who had come to the earth in search of her, had been killed by the *Megissogwon*,<sup>2</sup> who lived on the opposite side of the great lake. 'When he was alive,' she continued, 'I was never without oil to put on my head, but now my hair is fast falling off for the want of it.' 'Well!' said he, 'Noko, get cedar bark and make me a line, whilst I make a canoe.' When all was ready he went out into the middle of the lake to fish. He put his line down, saying, 'Me-she-nah-ma-gwai (the name of the King-fish), take hold of my bait.' He kept repeating this for some time. At last the king of the fishes said: 'Manabozho troubles me. Here, Trout, take hold of his line.' The trout did so. He then commenced drawing up his line, which was very heavy, so that his canoe stood almost perpendicular; but he kept crying out, 'Wha-ee-he! wha-ee-he!' till he could see the trout. As soon as he saw him he spoke to him. 'Why did you take hold of my hook? Esa! esa! you ugly fish.' The trout, being thus rebuked, let go."

The remainder of the episode is very like "*Hiawatha's Fishing*." When *Manabozho* has got oil for his grandmother and arrows for himself, the story continues:

"After having finished the term of fasting, and sung his war-song—from which the Indians of the present day derive the custom—he embarked in his canoe fully prepared for war. In addition to his usual implements, he had a plentiful supply of oil. He travelled rapidly night and day, for he had only to will or speak, and the canoe went. At length he arrived in sight of the fiery serpents. He stopped to view them. He saw they were some distance apart, and that the flame only which issued from them

<sup>1</sup> Longfellow thought first of calling his poem "*Manabozho*."

<sup>2</sup> See part ix.

reached across the pass. He commenced talking as a friend to them ; but they answered, 'We know you, Manabozho, you cannot pass.' He then thought of some expedient to deceive them, and hit upon this. He pushed his canoe as near as possible. All at once he cried out, with a loud and terrified voice, 'What is that behind you?' The serpents instantly turned their heads, when at a single word, he passed them. 'Well!' said he, placidly, after he had got by, 'how do you like my exploit?' He then took up his bow and arrows, and with deliberate aim shot them, which was easily done, for the serpents were stationary, and could not move beyond a certain spot ; they were of enormous length and of a bright color.

"Having overcome the sentinel serpents, he went on in his canoe till he came to a soft gummy portion of the lake, called *Pigiu-wagu-mee*, or Pitch-water. He took the oil and rubbed it on his canoe, and then pushed into it. The oil softened the surface and enabled him to slip through it with ease, although it required frequent rubbing, and a constant reapplication of the oil. Just as his oil failed, he extricated himself from this impediment, and was the first person who ever succeeded in overcoming it.

"He now came in view of land, on which he debarked in safety and could see the lodge of the shining Manito, situated on a hill. He commenced preparing for a fight, putting his arrows and clubs in order, and just at the dawn of the day began his attack, yelling and shouting, and crying with triple voices, 'Surround him! surround him! run up! run up!' making it appear that he had many followers. He advanced crying out, 'It was you that killed my grandfather,' and with this shot his arrows. The combat continued all day. Manabozho's arrows had no effect, for his antagonist was clothed with pure wampum. He was now reduced to three arrows, and it was only by extraordinary agility that he could escape the blows which the Manito kept making at him. At that moment, a large woodpecker (the *ma-ma*) flew past, and lit on a tree. 'Manabozho,' he cried, 'your adversary has a vulnerable point ; shoot at the lock of hair on the crown of his head.' He shot his first arrow so as only to draw blood from that part. The Manito made one or two unsteady steps but recovered himself. He began to parley, but in the act received

a second arrow, which brought him to his knees. But he again recovered. In so doing, however, he exposed his head, and gave his adversary a chance to fire his third arrow, which penetrated deep, and brought him a lifeless corpse to the ground. Manabozho uttered his saw-saw-quan, (or cry of triumph,) and taking his scalp as a trophy, he called the woodpecker to come and receive a reward for his information. He took the blood of the Manito and rubbed it on the woodpecker's head, the feathers of which are red to this day." *Algic Researches*, i. 143-153.

This is the Indian legend, the raw material of poetry. Turn to Longfellow's rendering and you will perceive some of the differences between poetry and prose.

### III.—THE LAND OF HIAWATHA AND THE INDIANS.

Besides knowing something of the Indian legends and traditions which Longfellow brought together in his poem, it will be well to have a little definite information about the Indian tribes or nations and the lands that they inhabited. Although the stories of "Hiawatha" are old Indian legends, and although Longfellow does not mean us to believe that the things he tells of ever really happened at a certain place or in a certain time, yet in writing his poem he had clearly in mind a particular part of the country. Hiawatha was nursed in the wigwam of Nokomis, "By the shining Big-Sea-Water," or Lake Superior (iii. 64), and in the Big-Sea-Water he went fishing for the sturgeon Nahma (viii. 1). In his canoe he sailed on the Taquamenaw (vii. 127), which name you may find on a map of Michigan to-day; he sailed to the waters of Pauwating (vii. 149), as the Indians called the Sault St. Marie. Pau-Puk-Keewis lived by the Pictured Rocks (xvi. 180), Kwasind sailed on the Pauwating (vi. 151). When Hiawatha went westward (iv. 36) to the Rocky Mountains (l. 75), he passed the Esconaba (l. 70) and the Mississippi (l. 71), he passed the dwellings of the Crows and the Blackfeet. Far to the eastward (xxi. 136, 150) Iagoo had seen the sea and the white men; and looking eastward (xxii. 4, 30), Hiawatha saw the coming of the missionaries from the east (xxii. 58). All this shows us that Longfellow had in mind the northern peninsula of Michigan,



the land where Schoolcraft had collected Indian legends, the land of the poet's friend Kah-ge-gah-bowh.

This land is called by the poet "The Land of the Ojibways"<sup>1</sup> (xiii. 3). The Ojibwas, or Chippewa Indians as they are also called, did live in Michigan and Wisconsin and also to the north of the Lakes in Canada, and among their legends (p. vii) Longfellow found many of the tales which he wove into his poem. They



were a tribe of the great Algonkin stock which at the coming of the white men to America spread its wigwams over New England and New Jersey, Pennsylvania and Delaware, and the country north and east of the Ohio and the Mississippi, although some had wandered even beyond these boundaries. They were of many families and tribes : besides the Ojibwas, Longfellow mentions particularly only the Delawares (i. 60) and the Blackfeet (i. 62), most easterly and westerly of the Algonkin tribes. The Delawares were a large and powerful family, inhabiting the State from which they were named by the English, and also New Jersey, while the Blackfeet are a prairie tribe now living in Montana.

Besides the Algonkin tribes, Longfellow mentions many others. In New York the chief Indians were the Six Nations, called (at first by the French) Iroquois. As has been said, these were not

<sup>1</sup> The word is now commonly spelled without the *y*.

Algonkin Indians, but of a wholly different descent. The Iroquois tribes were at first five in number : the Mohawks, the Onondagas, the Senecas, the Cayugas, and the Oneidas, to which was added a sixth tribe (or nation), the Tuscaroras. Of these, Longfellow mentions only the Mohawks (i. 60), as coming from the Vale of Tawasentha (i. 42), now known as Norman's Kill, near Albany, N. Y. He also mentions another eastern tribe, the Hurons (i. 65), or Wyandots, of the same stock as the Iroquois, who lived chiefly to the north and east of Lake Huron, but also in the present State of Ohio. To the west of the Ojibwas lived the Dacotahs. This is the name of another great Indian family living in the northern part of our western country. The family included the Sioux (a French name, not in "Hiawatha"), the Mandans (i. 64), the Omahas (i. 62), the Crows (iv. 73), and many other tribes. Farther west still, and extending over the country from the north to the south, was the great family known as the Shoshones (i. 62). In the north were the Bannocks and the Snakes, in the south the Comanches (i. 61), and between them the Ute and Piute tribes, as well as the Shoshones proper, who seem to have lived in the country to the north of the Great Salt Lake.

Besides these Indian tribes, Longfellow mentions also the Pawnees, the Choctaws, and the Foxes. The Pawnees belong to a small and warlike stock which seems unconnected with the larger Indian families. They wandered over the country now included in the State of Nebraska. The Choctaws were in earlier times one of the four or five great southern tribes. When the whites first came in contact with them, they lived in northern Alabama and Mississippi, but they have been transferred westward from time to time, until they finally reached the Indian Territory, where they now form an important part of the population. Longfellow probably was thinking of them when he wrote "from the groves of Tuscaloosa" (i. 44), in Alabama. He also mentions the Foxes, part of the joint nation known later as the Sacs and Foxes. They had probably once lived north of Lake Ontario, but they were early met with by the French in Wisconsin, who called them "Reynors" (*renard* is the French for "fox"), and gave that name also to the river in Wisconsin now called Fox River.

Such are the Indian tribes mentioned in "Hiawatha"; you will see that Longfellow speaks of almost all the important tribes or

families. The passage in Part I., ll. 58-69, which is meant to describe a general gathering of all Indians, will be found to be really representative of the great families. The passage, ll. 42-47, means that they came from all parts of the country—east, south, north, and west.

One further point should be spoken of. It is clear that the Hiawatha of the poem was a great Ojibwa; his land is the land of the Ojibwas, the tales told of him are Ojibwa tales. But the name Hiawatha is not an Ojibwa name; it is the name of a hero of the Iroquois, or, more exactly, of an Onondaga chief, of one who was reputed to have formed the confederacy of the Five Nations—a man of traditional wisdom, his name meaning "he who seeks the wampum belt." Further, Longfellow says that these tales come from "the singer Nawadaha" in the "Vale of Tawasentha"; namely, in eastern New York, in the country of the Mohawks. This is an inconsistency; but it is an inconsistency that has nothing to do with the poem: it meets us only when we try to make the poem accurately historical. The truth is this: Longfellow began the poem by weaving together the Ojibwa traditions about Manabozho. Manabozho, as we have seen, is a hero of Ojibwa legend, a mythical benefactor and hero. At first Longfellow meant to call his poem "Manabozho," but in a few days he decided to call it "Hiawatha," "that," as he wrote, "being another name for the same personage." This is not strictly true. But what Longfellow meant was, that the Hiawatha of the Onondagas was a legendary hero of much the same character as the Manabozho of the Ojibwas. And as Longfellow preferred the name Hiawatha, he adopted it. But we must not imagine that the scene of the poem is in New York State, nor is it easy to see how these Ojibwa legends could have been sung by the Mohawk Nawadaha in the Vale of Tawasentha. These matters, however, should not trouble us: they have nothing to do with the poem itself, and are only to be mentioned that no one may be puzzled at the slight inconsistency.

#### IV. THE POETIC FORM OF "HIAWATHA."

There is one further matter on which we should know something. We have seen what served as the foundation for the

poem, as its material. We should now learn something, if but a little, of its poetic form. Hiawatha is not prose : let us see what it is that makes it poetry. One thing is what is commonly known as metre. When Longfellow was making the plan of the poem, he had running in his head the measure of a Finnish poem called the *Kalevala*. This measure, it seemed to him, would be appropriate to his projected Indian poem. He had read the Finnish poem long before and knew it very well, and the capabilities of its structure.<sup>1</sup>

The rhythm of Hiawatha is very simple : the language runs on with the accent falling quite regularly on every other syllable. It is divided into lines of eight syllables each, in which an accented syllable comes first. If we indicate an accent by *a*, and an unaccented syllable by *x*, each line may be represented in this way :

*axaxaxax*

"On' the Moun'tains of' the Prai'rie."

It is not necessary that each accented syllable should be accented as much as every other : in the line quoted, *of* is not very strongly accented, only a little more than on the syllables *-tains* and *the*. But as we read along we expect the regular recurrence of the accent, and we generally impose the necessary accent on the word, even if in prose we might slur it over. We may call this metre *4ax*. It is also called trochaic tetrameter, because each line is made of four combinations of an accented syllable followed by an unaccented. Such combinations are called trochees, or trochaic feet, because that name was given in Greek and Latin prosody to feet consisting of a long syllable followed by a short one.

Now and then you will find a line which has more than eight syllables, *e.g.* :

"He' the Mas'ter of Life' descend'ing."

But this causes little disturbance ; we read the unaccented syllables a little more rapidly, perhaps, but the general effect is much the same.

<sup>1</sup> He was somewhat vexed on the publication of "Hiawatha" to find that some people thought he was trying to foist the *Kalevala*-measure on the public as his own invention. Of course, he did not pretend to have invented this measure any more than the hexameter of "Evangeline," or any other metre in which he wrote.

Besides the rhythm, the poem has another characteristic. It is **not** rhyme, which we have generally in poetry, for "Hiawatha" is **not** rhymed. It is parallelism, a quality so uncommon in our English poetry that we are not apt to think of it as a common poetic characteristic. But poetic form always deals with repetitions : Rhyme is repetition of sound at the end of a word ; Alliteration<sup>1</sup> is repetition of sound at the beginning of a word ; Rhythm is repetition of certain arrangements of accented and unaccented syllable ; Stanza, repetition of certain combinations of lines ; Refrain is repetition of some line at regular or irregular intervals. Parallelism is repetition of the same idea in different words. We are most familiar with it in the Psalms ; for, unlike rhyme and rhythm, it is a poetic characteristic that can be carried over into another language : it can be easily translated. It is a mark of Hebrew poetry, and we may easily see it in the poetical books of the Bible. For instance, Ps. cxiv. 1 :

" When Israel went forth out of Egypt,  
The house of Jacob from a people of strange language " ;

or it may be found in the songs in the prose books, in the Song of Moses (Exod. xv. 4) :

" Pharaoh's chariots and his host hath he cast into the sea :  
His chosen captains also are drowned in the Red Sea."

Now, this same repetition, or parallelism, occurs in "Hiawatha" and is one of its characteristic poetic features. It does not occur regularly, however, but at irregular intervals. So, for instance, in Part III. at the beginning :

" From the full moon fell Nokomis,  
Fell the beautiful Nokomis."

" Cut the leafy swing asunder,  
Cut in twain the twisted grape-vines."

" On the Muskoday, the meadow,  
On the prairie full of blossoms."

And not only do we have repetition of the thought of a line in different form, we often have repetition within the line. For

<sup>1</sup> The characteristic of Anglo-Saxon and old Norse poetry.

this purpose Longfellow ingeniously uses the two languages with which he was dealing—English and Ojibwa—thereby making easy of comprehension the Indian words he uses :

“ On the next day of his fasting  
By the river's brink he wandered,  
Through the Muskoday, the meadow,  
Saw the wild rice, Mahnomonee,  
Saw the blueberry, Meenahga,  
And the strawberry, Odahmin,  
And the gooseberry, Shahbomin,  
And the grape-vine, the Bemahgut.”

But this is not a difficult thing to notice, nor is it hard to appreciate the poetical effect of it, an effect alluded to by the poet himself in lines 7, 8 of his Introduction.

#### V. CHRONOLOGICAL TABLE.

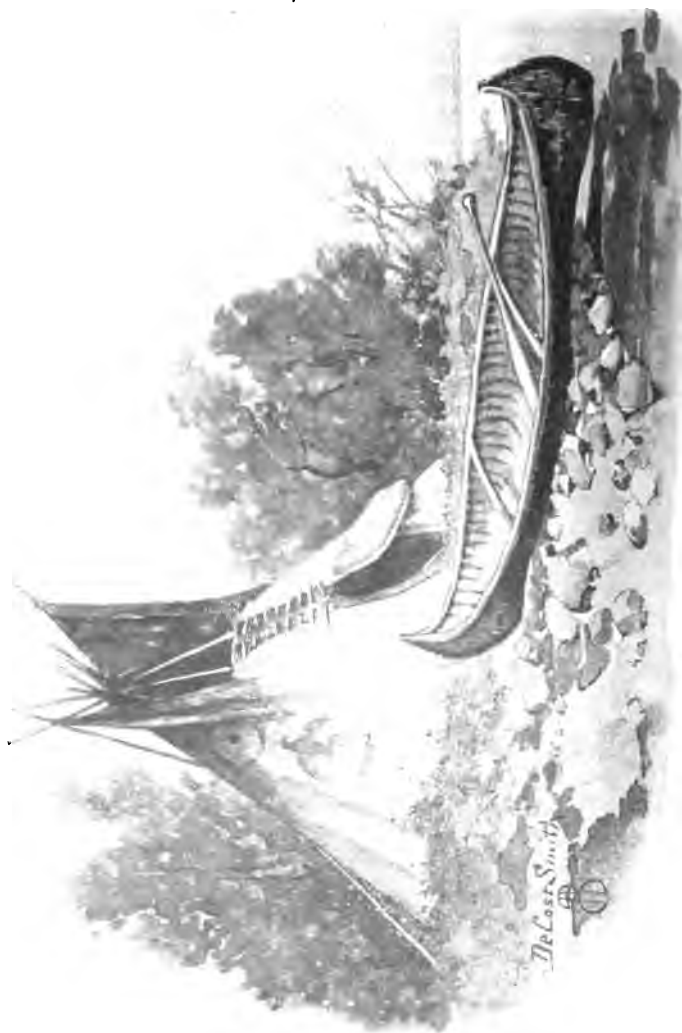
- 1807, Feb. 27. Henry Wadsworth Longfellow born.
- 1825. Graduates from Bowdoin College.
- 1826. Appointed Professor of Modern Languages at Bowdoin and goes to Europe for study.
- 1829. Returns home and begins work at Bowdoin.
- 1831. Marries Miss Mary Potter.
- 1833. “Outre-Mer : A Pilgrimage beyond the Sea.”
- 1834. Called to Harvard College. Goes again to Europe for study.
- 1835. Death of Mrs. Longfellow.
- 1836. Returns and settles in Cambridge.
- 1839. “Hyperion.”
- 1839. “Voices of the Night.”
- 1842. “Ballads and Other Poems.”
- 1842. To Europe again.
- 1843. Marries Miss Frances Appleton.
- 1843. “The Spanish Student.”
- 1845. “The Belfry of Bruges.”
- 1847. “Evangeline.”
- 1849. “Kavanagh.”
- 1850. “The Seaside and the Fireside.”

- 1851. "The Golden Legend."
  - 1854. Resigns his professorship at Harvard.
  - 1855. "The Song of Hiawatha."
  - 1858. "The Courtship of Miles Standish."
  - 1861. Death of Mrs. Longfellow.
  - 1863. "Tales of a Wayside Inn."
  - 1867. "Flower-de-Luce."
  - 1867. Translation of Dante's "Divine Comedy."
  - 1868. "New England Tragedies." To Europe again.
  - 1871. "The Divine Tragedy."
  - 1872. "Christus, a Mystery."
  - 1874. "The Hanging of the Crane."
  - 1875. "The Masque of Pandora."
  - 1878. "Keramos and Other Poems."
  - 1882. "Ultima Thule."
- March 24, died. "In the Harbor" was published shortly afterwards.

## VI. ILLUSTRATIONS.

That we may have a better idea of "Hiawatha" and the things he had used and had about him, a few plates are here added. Of these the first four illustrate the Indian objects and utensils mentioned in the poem: the wigwam or lodge, the birch-bark canoe; the war-club, tomahawk, calumet; the belt of wampum (copied from a historic Iroquois wampum belt), moccasins (Dacotah), cradle; the snow-shoes and bow and arrows. They were drawn from the very things themselves by an artist who has travelled among the Indian tribes of our whole northern boundary from New York to Puget Sound. The walls of his studio are covered with hundreds of objects gathered in his travels. From these pictures we may gain a familiarity with Indian life that will make the poem much more real to us.

Besides these representations of actual Indian articles, we have also two pictures from the great book on the Indians by George Catlin. Longfellow used Schoolcraft for the Indian stories, but he got much information as to Indian manners and customs from Catlin's books and pictures. Catlin was one of the first artists to travel among the Indians, and his collections of pictures are



INDIAN WIGWAM, OR LODGE (Ill. 66). BIRCH-BARK CANOE (vll. 1 05).



There among the reeds and rushes  
 Found he Shingebis, the diver,  
 Trailing strings of fish behind him,  
 O'er the frozen fens and moorlands, 155  
 Lingering still among the moorlands,  
 Though his tribe had long departed  
 To the land of Shawondasee.

Cried the fierce Kabibonokka,  
 "Who is this that dares to brave me? 160  
 Dares to stay in my dominions,  
 When the Wawa<sup>1</sup> has departed,  
 When the wild-goose has gone southward,  
 And the heron, the Shuh-shuh-gah,  
 Long ago departed southward? 165  
 I will go into his wigwam,  
 I will put his smouldering fire out!"

And at night Kabibonokka  
 To the lodge came wild and wailing,  
 Heaped the snow in drifts about it, 170  
 Shouted down into the smoke-flue,  
 Shook the lodge-poles in his fury,  
 Flapped the curtain of the door-way.  
 Shingebis, the diver,<sup>2</sup> feared not,  
 Shingebis, the diver, cared not; 175  
 Four great logs had he for fire-wood,  
 One for each moon<sup>3</sup> of the winter,  
 And for food the fishes served him.  
 By his blazing fire he sat there,  
 Warm and merry, eating, laughing, 180  
 Singing, "O Kabibonokka,  
 You are but my fellow-mortal!"

Then Kabibonokka entered,

<sup>1</sup> the wild goose, as in the next line.

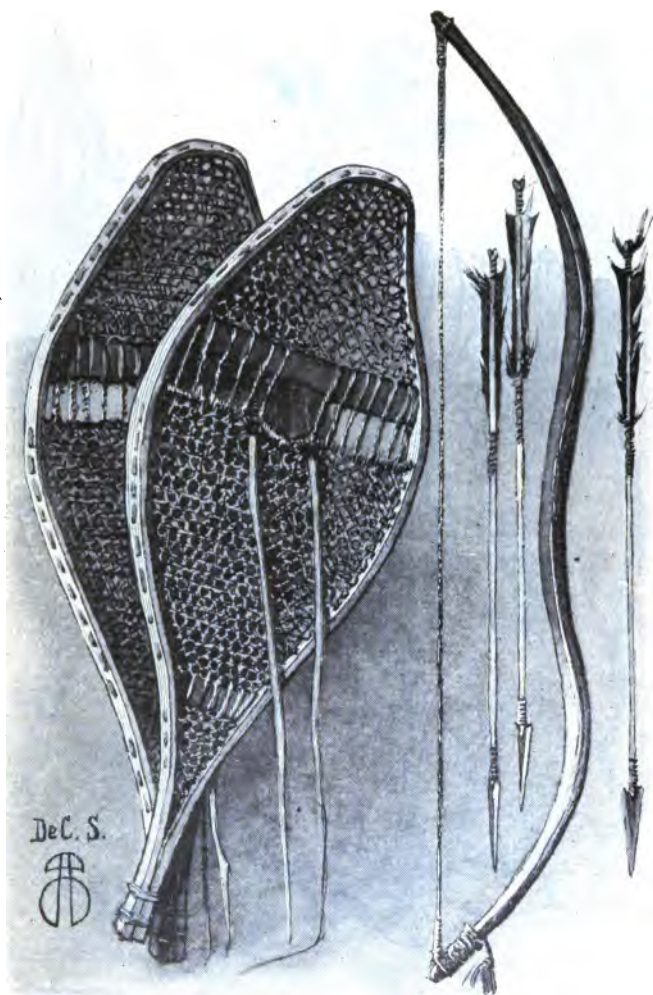
<sup>2</sup> The Loon, or Great Northern Diver, does not fly south with the other birds. The Indians personify him as a very bold

hunter who withstands all the attacks of the fierce north wind.

<sup>3</sup> The months are generally reckoned by the moon, by uncivilized peoples. See II, 244.



BELT OF WAMPUM (ii. 4). MOCCASINS (iv. 21). CRADLE (iii. 76).

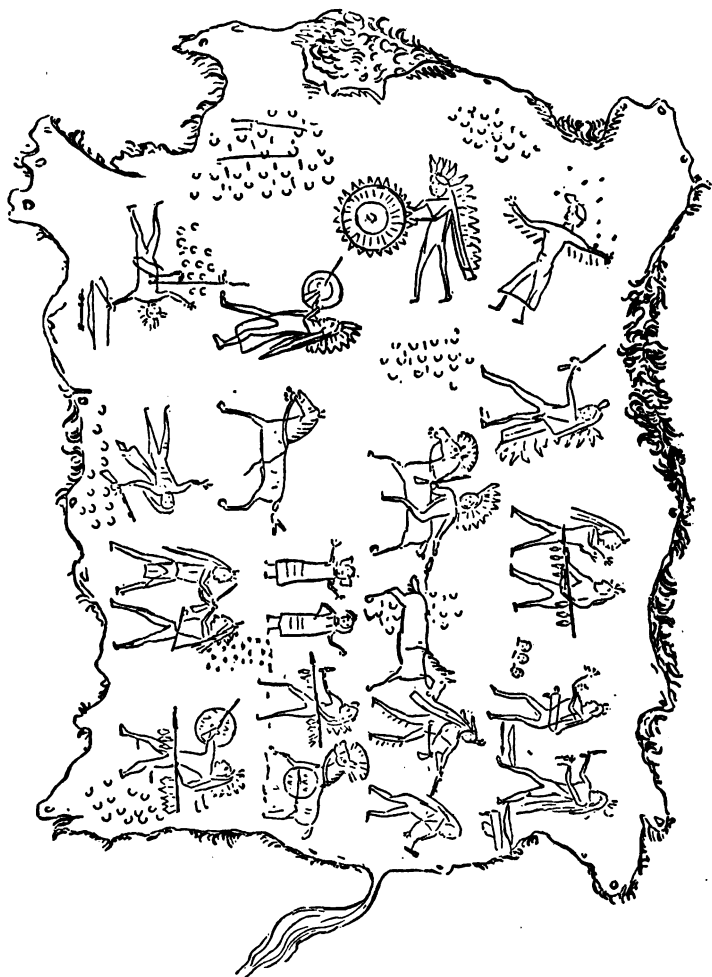


SNOW-SHOES (xx. 11).

BOW AND ARROWS (lii. 163-168).



MEDICINE-MAN, MAH-TO-HE-HAH (OLD BEAR).—*See text.*



PICTURE-WRITING. ROBE OF MAH-TO-TOH-PA.—*See text.*

Full of jealousy and hatred, 10  
Cut the leafy swing asunder,  
Cut in twain the twisted grape-vines,  
And Nokomis fell affrighted  
Downward through the evening twilight,  
On the Muskoday, the meadow, 15  
On the prairie full of blossoms.  
“See! a star falls!” said the people;  
“From the sky a star is falling!”  
There among the ferns and mosses,  
There among the prairie lilies, 20  
On the Muskoday, the meadow,  
In the moonlight and the starlight,  
Fair Nokomis bore a daughter.  
And she called her name Wenonah,<sup>1</sup>  
As the first-born of her daughters. 25  
And the daughter of Nokomis  
Grew up like the prairie lilies,  
Grew a tall and slender maiden,  
With the beauty of the moonlight,  
With the beauty of the starlight. 30  
And Nokomis warned her often,  
Saying oft, and oft repeating,  
“O, beware of Mudjekeewis,  
Of the West-Wind, Mudjekeewis;  
Listen not to what he tells you; 35  
Lie not down upon the meadow,  
Stoop not down among the lilies,  
Lest the West-Wind come and harm you!”  
But she heeded not the warning,  
Heeded not those words of wisdom, 40  
And the West-Wind came at evening,  
Walking lightly o’er the prairie,  
Whispering to the leaves and blossoms,

<sup>1</sup> The name has been given to a town of Wisconsin.

# THE SONG OF HIAWATHA.

SHOULD you ask me, whence these stories?  
Whence these legends and traditions,<sup>1</sup>  
With the odors of the forest,  
With the dew and damp of meadows,  
With the curling smoke of wigwams,<sup>2</sup> 5  
With the rushing of great rivers,  
With their frequent repetitions,  
And their wild reverberations<sup>3</sup>  
As of thunder in the mountains?  
I should answer, I should tell you, 10  
"From the forests and the prairies,  
From the great lakes of the North-land,<sup>4</sup>  
From the land of the Ojibways,  
From the land of the Dacotahs,<sup>5</sup>  
From the mountains, moors, and fen-lands, 15  
Where the heron, the Shuh-shuh-gah,<sup>6</sup>  
Feeds among the reeds and rushes.  
I repeat them as I heard them  
From the lips of Nawadaha,  
The musician, the sweet singer." 20

<sup>1</sup> We have seen (Introduction, p. vii) that the stories which Longfellow puts together in "Hiawatha" were mostly Ojibwa legends.

<sup>2</sup> Indian dwellings.

<sup>3</sup> The repetitions of the poetic form (p. xv) are like natural reverberations, as, for instance, the echoing of thunder in the mountains.

<sup>4</sup> more especially Lake Superior and Lake Huron.

<sup>5</sup> See p. xii.

<sup>6</sup> Shuh-shuh-gah is the Indian name for heron. Longfellow almost always gives our equivalent for the Indian names he uses: sometimes in the same line as here and, *e.g.*, i. 30; sometimes in the line following, as in ii. 9, 10. This is one of the "repetitions" and "reverberations" just mentioned.

Should you ask where Nawadaha  
 Found these songs, so wild and wayward,  
 Found these legends and traditions,  
 I should answer, I should tell you,  
 "In the bird's-nests of the forest, 25  
 In the lodges of the beaver,  
 In the hoof-prints of the bison,  
 In the eyry of the eagle!"

"All the wild-fowl sang them to him,  
 In the moorlands and the fen-lands, 30  
 In the melancholy marshes;  
 Chetowaik, the plover, sang them,  
 Mahng, the loon, the wild goose, Wawa,  
 The blue heron, the Shuh-shuh-gah,  
 And the grouse, the Mushkodasa!" 35

If still further you should ask me,  
 Saying, "Who was Nawadaha?  
 Tell us of this Nawadaha,"  
 I should answer your inquiries  
 Straightway in such words as follow. 40

"In the Vale of Tawasentha,<sup>1</sup>  
 In the green and silent valley,  
 By the pleasant water-courses,  
 Dwelt the singer Nawadaha.  
 Round about the Indian village 45  
 Spread the meadows and the cornfields,  
 And beyond them stood the forest,  
 Stood the groves of singing pine-trees,  
 Green in Summer, white in Winter,  
 Ever sighing, ever singing. 50

"And the pleasant water-courses,  
 You could trace them through the valley,  
 By the rushing in the Spring-time,

<sup>1</sup> He means that the Indian tales are tales  
 of a people which lived close to nature.

<sup>2</sup> Norman's Kill, Albany County, N. Y.  
 See p. vii.





By the alders in the Summer,  
 By the white fog in the Autumn, 55  
 By the black line in the Winter;<sup>1</sup>  
 And beside them dwelt the singer,  
 In the Vale of Tawasentha,  
 In the green and silent valley.

“There he sang of Hiawatha,” 60  
 Sang the Song of Hiawatha,  
 Sang his wondrous birth and being,  
 How he prayed and how he fasted,  
 How he lived, and toiled, and suffered,  
 That the tribes of men might prosper, 65  
 That he might advance his people!”

Ye who love the haunts of Nature,<sup>1</sup>  
 Love the sunshine of the meadow,  
 Love the shadow of the forest,  
 Love the wind among the branches, 70  
 And the rain-shower and the snow-storm.  
 And the rushing of great rivers  
 Through their palisades of pine-trees,  
 And the thunder in the mountains,  
 Whose innumerable echoes 75  
 Flap like eagles in their eyries;—  
 Listen to these wild traditions,  
 To this Song of Hiawatha!

Ye who love a nation's legends,  
 Love the ballads of a people, 80  
 That like voices from afar off  
 Call to us to pause and listen,  
 Speak in tones so plain and childlike,  
 Scarcely can the ear distinguish

<sup>1</sup> These characteristics of the seasons are worth especial note. The “black line” of winter is the line of leafless woodland that generally marks a stream in open country.

<sup>2</sup> The historic Hiawatha, an Iroquois hero, might well have been sung in the Vale of

Tawasentha, in the Mohawk country. See p. xiii.

<sup>3</sup> Compare with these lines and those following, the lines (14-17) at the end of the Introduction to “Evangeline.” We have the same idea further developed.

Whether they are sung or spoken;— 85  
 Listen to this Indian Legend,  
 To this Song of Hiawatha!

Ye whose hearts are fresh and simple,  
 Who have faith in God and Nature,  
 Who believe, that in all ages 90  
 Every human heart is human,  
 That in even savage bosoms

There are longings, yearnings, strivings  
 For the good they comprehend not,  
 That the feeble hands and helpless, 95  
 Groping blindly in the darkness,  
 Touch God's right hand in that darkness  
 And are lifted up and strengthened;—  
 Listen to this simple story,  
 To this Song of Hiawatha! 100

Ye who sometimes, in your rambles  
 Through the green lanes of the country,  
 Where the tangled barberry-bushes  
 Hang their tufts of crimson berries  
 Over stone walls gray with mosses, 105  
 Pause by some neglected graveyard,  
 For a while to muse, and ponder  
 On a half-effaced inscription,  
 Written with little skill of song-craft,  
 Homely phrases, but each letter 110  
 Full of hope and yet of heart-break,  
 Full of all the tender pathos  
 Of the Here and the Hereafter;—  
 Stay and read this rude inscription,<sup>1</sup>  
 Read this Song of Hiawatha! 115

<sup>1</sup> an "inscription," because compared with the half-effaced letters on a tombstone.

## I.

## THE PEACE-PIPE.

On the Mountains of the Prairie,  
 On the great Red Pipe-stone Quarry,<sup>1</sup>  
 Gitche Manito,<sup>2</sup> the mighty,  
 He the Master of Life, descending,  
 On the red crags of the quarry 5  
 Stood erect, and called the nations,  
 Called the tribes of men together.

From his footprints flowed a river,  
 Leaped into the light of morning,  
 O'er the precipice plunging downward 10  
 Gleamed like Ishkoodah, the comet.  
 And the Spirit, stooping earthward,  
 With his finger on the meadow  
 Traced a winding pathway for it,  
 Saying to it, "Run in this way!" 15

From the red stone of the quarry  
 With his hand he broke a fragment,  
 Moulded it into a pipe-head,  
 Shaped and fashioned it with figures;  
 From the margin of the river 20  
 Took a long reed for a pipe-stem,  
 With its dark green leaves upon it;  
 Filled the pipe with bark of willow,  
 With the bark of the red willow;<sup>3</sup>  
 Breathed upon the neighboring forest, 25  
 Made its great boughs chafe together,  
 Till in flame they burst and kindled;

<sup>1</sup> In southwestern Minnesota.

<sup>2</sup> *Manito* is the Indian word for "Deity"; *gitche* means "great," as in iii. 64.

<sup>3</sup> Willow bark was often used by the Indians for tobacco, and called by them "Kinni-Kinick."

And erect upon the mountains,  
 Gitche Manito, the mighty,  
 Smoked the calumet,<sup>1</sup> the Peace-Pipe,  
 As a signal to the nations.

30

And the smoke rose slowly, slowly,  
 Through the tranquil air of morning,  
 First a single line of darkness,  
 Then a denser, bluer vapor,  
 Then a snow-white cloud unfolding,  
 Like the tree-tops of the forest,  
 Ever rising, rising, rising,  
 Till it touched the top of heaven,  
 Till it broke against the heaven,  
 And rolled outward all around it.

35

40

From the Vale of Tawasentha,  
 From the Valley of Wyoming,  
 From the groves of Tuscaloosa,<sup>2</sup>  
 From the far-off Rocky Mountains,  
 From the Northern lakes and rivers  
 All the tribes<sup>3</sup> beheld the signal,  
 Saw the distant smoke ascending,  
 The Pukwana of the Peace-Pipe.

45

And the Prophets of the nations  
 Said: "Behold it, the Pukwana!  
 By this signal from afar off,  
 Bending like a wand of willow,  
 Waving like a hand that beckons,  
 Gitche Manito, the mighty,  
 Calls the tribes of men together,  
 Calls the warriors to his council!"

50

55

<sup>1</sup> The word *calumet*, like *wampum* and other Indian words, is often used in English. It is not of Indian origin, however, but was the name applied to the Indian pipes by the French explorers.

<sup>2</sup> Longfellow indicates here the different parts of the country: the Vale of Tawasen-

tha is in New York, the Valley of Wyoming in Pennsylvania, the Tuscaloosa in Alabama, the Rocky Mountains in the Far West, and the "Northern Lakes and Rivers" fills out the conception.

<sup>3</sup> Representative tribes are named in ll. 63-65.

Down the rivers, o'er the prairies,  
 Came the warriors of the nations,  
 Came the Delawares and Mohawks, 60  
 Came the Choctaws and Camanches,  
 Came the Shoshonies and Blackfeet,  
 Came the Pawnees and Omahas,  
 Came the Mandans and Dacotahs,  
 Came the Hurons and Ojibways,<sup>1</sup> 65  
 All the warriors drawn together  
 By the signal of the Peace-Pipe,  
 To the Mountains of the Prairie,  
 To the great Red Pipe-stone Quarry.

And they stood there on the meadow, 70  
 With their weapons and their war-gear,<sup>2</sup>  
 Painted like the leaves of Autumn,  
 Painted like the sky of morning,  
 Wildly glaring at each other;  
 In their faces stern defiance, 75  
 In their hearts the feuds of ages,  
 The hereditary hatred,  
 The ancestral thirst of vengeance.

Gitche Manito, the mighty,  
 The creator of the nations, 80  
 Looked upon them with compassion,  
 With paternal love and pity;  
 Looked upon their wrath and wrangling.  
 But as quarrels among children,  
 But as feuds and fights of children! 85

Over them he stretched his right hand,  
 To subdue their stubborn natures,

<sup>1</sup> For some particulars about these tribes see pp. xi-xiii. The Mohawks came from the "Vale of Tawasentha," the Delawares from the "Valley of Wyoming," the Choctaws from the "groves of Tuscaloosa," the Shoshonies and Blackfeet and some of the

others from the Rocky Mountains and the West, the Hurons and Ojibwas from the Great Lakes.

<sup>2</sup> The Indians had very distinct and often elaborate costumes and insignia of war.

To allay their thirst and fever,  
 By the shadow of his right hand;  
 Spake to them with voice majestic 90  
 As the sound of far-off waters  
 Falling into deep abysses,  
 Warning, chiding, spake in this wise:—

“O my children! my poor children!”  
 Listen to the words of wisdom, 95  
 Listen to the words of warning,  
 From the lips of the Great Spirit,  
 From the Master of Life, who made you!

“I have given you lands to hunt in,  
 I have given you streams to fish in, 100  
 I have given you bear and bison,<sup>1</sup>  
 I have given you roe and reindeer,  
 I have given you brant and beaver,  
 Filled the marshes full of wild-fowl,  
 Filled the rivers full of fishes; 105  
 Why then are you not contented?  
 Why then will you hunt each other?

“I am weary of your quarrels,  
 Weary of your wars and bloodshed,  
 Weary of your prayers for vengeance, 110  
 Of your wranglings and dissensions;  
 All your strength is in your union,  
 All your danger is in discord;  
 Therefore be at peace henceforward,  
 And as brothers live together. 115

“I will send a Prophet to you,  
 A Deliverer of the nations,  
 Who shall guide you and shall teach you,  
 Who shall toil and suffer with you.  
 If you listen to his counsels, 120  
 You will multiply and prosper;

<sup>1</sup> more commonly called “buffalo,” now nearly exterminated in this country.

If his warnings pass unheeded,  
You will fade away and perish!.

“ Bathe now in the stream before you,  
Wash the war-paint from your faces, 125  
Wash the blood-stains from your fingers,  
Bury your war-clubs and your weapons,  
Break the red stone from this quarry,  
Mould and make it into Peace-Pipes,  
Take the reeds that grow beside you, 130  
Deck them with your brightest feathers,  
Smoke the calumet together,  
And as brothers live henceforward! ”

Then upon the ground the warriors  
Threw their cloaks and shirts of deer-skin, 135  
Threw their weapons and their war-gear,  
Leaped into the rushing river,  
Washed the war-paint from their faces.  
Clear above them flowed the water,  
Clear and limpid from the footprints 140  
Of the Master of Life descending;  
Dark below them flowed the water,  
Soiled and stained with streaks of crimson,  
As if blood were mingled with it!

From the river came the warriors, 145  
Clean and washed from all their war-paint;  
On the banks their clubs they buried,  
Buried all their warlike weapons.  
Gitche Manito, the mighty,  
The Great Spirit, the creator, 150  
Smiled upon his helpless children!

And in silence all the warriors  
Broke the red stone of the quarry,  
Smoothed and formed it into Peace-Pipes,  
Broke the long reeds by the river, 155  
Decked them with their brightest feathers,

“ Welcome! ” said he, “ Hiawatha,  
To the kingdom of the West-Wind!  
Long have I been waiting for you! 95  
Youth is lovely, age is lonely,  
Youth is fiery, age is frosty;  
You bring back the days departed,  
You bring back my youth of passion,  
And the beautiful Wenonah! ” 100

Many days they talked together,  
Questioned, listened, waited, answered;  
Much the mighty Mudjekeewis  
Boasted of his ancient prowess,  
Of his perilous adventures, 105  
His indomitable courage,  
His invulnerable body.

Patiently sat Hiawatha,  
Listening to his father's boasting;  
With a smile he sat and listened, 110  
Uttered neither threat nor menace,  
Neither word nor look betrayed him,  
But his heart was hot within him,  
Like a living coal his heart was.

Then he said, “ O Mudjekeewis, 115  
Is there nothing that can harm you?  
Nothing that you are afraid of? ”  
And the mighty Mudjekeewis,  
Grand and gracious in his boasting,  
Answered, saying, “ There is nothing, 120  
Nothing but the black rock yonder,  
Nothing but the fatal Wawbeek! ”

And he looked at Hiawatha  
With a wise look and benignant,  
With a countenance paternal, 125  
Looked with pride upon the beauty  
Of his tall and graceful figure,



Saying, "O my Hiawatha!  
Is there anything can harm you?  
Anything you are afraid of?" 130

But the wary Hiawatha  
Paused awhile, as if uncertain,  
Held his peace, as if resolving,  
And then answered, "There is nothing,  
Nothing but the bulrush yonder, 135  
Nothing but the great Apukwa!"

And as Mudjekeewis, rising,  
Stretched his hand to pluck the bulrush,  
Hiawatha cried in terror,  
Cried in well-dissembled terror, 140  
"Kago! kago!" do not touch it!"  
"Ah, kaween!"<sup>1</sup> said Mudjekeewis,  
"No indeed, I will not touch it!"

Then they talked of other matters;  
First of Hiawatha's brothers, 145  
First of Wabun, of the East-Wind,  
Of the South-Wind, Shawondasee,  
Of the North, Kabibonokka;  
Then of Hiawatha's mother,  
Of the beautiful Wenonah, 150  
Of her birth upon the meadow,  
Of her death, as old Nokomis  
Had remembered and related.

And he cried, "O Mudjekeewis,  
It was you who killed Wenonah, 155  
Took her young life and her beauty,  
Broke the Lily of the Prairie,<sup>2</sup>  
Trampled it beneath your footsteps;  
You confess it! you confess it!"  
And the mighty Mudjekeewis 160  
Tossed upon the wind his tresses,

<sup>1</sup> Do not—do not.

<sup>2</sup> No, indeed.

<sup>3</sup> See III. 20, 27, 37, 46,

Bowed his hoary head in anguish,  
With a silent nod assented.

Then up started Hiawatha,  
And with threatening look and gesture 165  
Laid his hand upon the black rock,  
On the fatal Wawbeek laid it,  
With his mittens, Minjekahwun,  
Rent the jutting crag asunder,  
Smote and crushed it into fragments, 170  
Hurled them madly at his father,  
The remorseful Mudjekeewis,  
For his heart was hot within him,  
Like a living coal his heart was.

But the ruler of the West-Wind 175  
Blew the fragments backward from him,  
With the breathing of his nostrils,  
With the tempest of his anger,  
Blew them back at his assailant;  
Seized the bulrush, the Apukwa, 180  
Dragged it with its roots and fibres  
From the margin of the meadow,  
From its ooze, the giant bulrush;  
Long and loud laughed Hiawatha!

Then began the deadly conflict, 185  
Hand to hand among the mountains;  
From his eyry<sup>1</sup> screamed the eagle,  
The Keneu, the great war-eagle  
Sat upon the crags around them,  
Wheeling flapped his wings above them. 190

Like a tall tree in the tempest  
Bent and lashed the giant bulrush;  
And in masses huge and heavy  
Crashing fell the fatal Wawbeek;  
Till the earth shook with the tumult 195

<sup>1</sup> the nest of an eagle.

And confusion of the battle,  
And the air was full of shoutings,  
And the thunder of the mountains,  
Starting, answered, "Baim-wawa!"<sup>1</sup>

Back retreated Mudjekeewis, 200

Rushing westward o'er the mountains,  
Stumbling westward down the mountains,  
Three whole days retreated fighting,  
Still pursued by Hiawatha

To the doorways of the West-Wind, 205

To the portals of the Sunset,  
To the earth's remotest border,  
Where into the empty spaces  
Sinks the sun, as a flamingo<sup>2</sup>  
Drops into her nest at nightfall, 210  
In the melancholy marshes.

"Hold!" at length cried Mudjekeewis,  
"Hold, my son, my Hiawatha!  
'Tis impossible to kill me,  
For you cannot kill the immortal. 215

I have put you to this trial,  
But to know and prove your courage;  
Now receive the prize of valor!

"Go back to your home and people,  
Live among them, toil among them, 220  
Cleanse the earth from all that harms it.

Clear the fishing-grounds and rivers,  
Slay all monsters and magicians,  
All the Wendigoes,<sup>3</sup> the giants,  
All the serpents, the Kenabeeks,<sup>4</sup> 225  
As I slew the Mishe-Mokwa,  
Slew the Great Bear of the mountains.

<sup>1</sup> See xv. 50.

<sup>2</sup> a long-legged water-bird, so called from its brilliant, flaming color.

<sup>3</sup> the Ojibwa word for giants or evil monsters who troubled the people.

<sup>4</sup> See ix. 26 and xvi. 69.

" And at last when Death draw near you,  
 When the awful eyes of Pauguk <sup>1</sup>  
 Glare upon you in the darkness, 230  
 I will share my kingdom with you,  
 Ruler shall you be thenceforward  
 Of the Northwest-Wind, Keewaydin,  
 Of the home-wind,<sup>2</sup> the Keewaydin."<sup>3</sup>

Thus was fought that famous battle 235  
 In the dreadful days of Shah-shah,<sup>4</sup>  
 In the days long since departed,  
 In the kingdom of the West-Wind.  
 Still the hunter sees its traces  
 Scattered far o'er hill and valley; 240  
 Sees the giant bulrush growing  
 By the ponds and water-courses,  
 Sees the masses of the Wawbeek  
 Lying still in every valley.

Homeward now went Hiawatha; 245  
 Pleasant was the landscape round him,  
 Pleasant was the air above him,  
 For the bitterness of anger  
 Had departed wholly from him,  
 From his brain the thought of vengeance, 250  
 From his heart the burning fever.

Only once his pace he slackened,  
 Only once he paused or halted,  
 Paused to purchase heads of arrows  
 Of the ancient Arrow-maker, 255  
 In the land of the Dacotahs,<sup>4</sup>  
 Where the Falls of Minnehaha <sup>5</sup>  
 Flash and gleam among the oak-trees,  
 Laugh and leap into the valley.

<sup>1</sup> See xx. 106-109.

<sup>2</sup> See xxii. 243.

<sup>3</sup> of long ago.

<sup>4</sup> See p. xii.

<sup>5</sup> in the Mississippi between the present cities of St. Paul and Minneapolis.

There the ancient Arrow-maker 260  
 Made his arrow-heads of sandstone,  
 Arrow-heads of chalcedony,<sup>1</sup>  
 Arrow-heads of flint and jasper,  
 Smoothed and sharpened at the edges,  
 Hard and polished, keen and costly. 265

With him dwelt his dark-eyed daughter,  
 Wayward as the Minnehaha,  
 With her moods of shade and sunshine,  
 Eyes that smiled and frowned alternate,  
 Feet as rapid as the river, 270  
 Tresses flowing like the water,  
 And as musical a laughter;  
 And he named her from the river,  
 From the water-fall he named her,  
 Minnehaha, Laughing Water. 275

Was it then for heads of arrows,  
 Arrow-heads of chalcedony,  
 Arrow-heads of flint and jasper,  
 That my Hiawatha halted  
 In the land of the Dacotahs? 280

Was it not to see the maiden,  
 See the face of Laughing Water  
 Peeping from behind the curtain,  
 Hear the rustling of her garments  
 From behind the waving curtain, 285  
 As one sees the Minnehaha  
 Gleaming, glancing through the branches,  
 As one hears the Laughing Water  
 From behind its screen of branches?

Who shall say what thoughts and visions 290  
 Fill the fiery brains of young men?  
 Who shall say what dreams of beauty

<sup>1</sup> The name is given to a kind of quartz; according to its color and structure it is called agate, carnelian, onyx, etc.

Filled the heart of Hiawatha?  
 All he told to old Nokomis,  
 When he reached the lodge at sunset,  
 Was the meeting with his father,  
 Was his fight with Mudjekeewis;  
 Not a word he said of arrows,  
 Not a word of Laughing Water!

295

## V.

## HIAWATHA'S FASTING.

You shall hear how Hiawatha  
 Prayed and fasted in the forest,  
 Not for greater skill in hunting,  
 Not for greater craft in fishing,  
 Not for triumphs in the battle,  
 And renown among the warriors,  
 But for profit of the people,  
 For advantage of the nations.

5

First he built a lodge for fasting,<sup>1</sup>  
 Built a wigwam in the forest,  
 By the shining Big-Sea-Water,  
 In the blithe and pleasant Spring-time,  
 In the Moon of Leaves<sup>2</sup> he built it,  
 And, with dreams and visions many,  
 Seven whole days and nights he fasted.

10

15

On the first day of his fasting  
 Through the leafy woods he wandered;  
 Saw the deer start from the thicket,  
 Saw the rabbit in his burrow,

<sup>1</sup> Almost all savage peoples, and not a few civilized peoples, offer great tests or trials to their young men before they are received as

men or warriors in full standing. The Indian brave blackened his face and fasted.

<sup>2</sup> May.

Heard the pheasant, Bena, drumming,<sup>1</sup> 20  
 Heard the squirrel, Adjidaumo,  
 Rattling in his hoard of acorns,  
 Saw the pigeon, the Omeme,  
 Building nests among the pine-trees,  
 And in flocks the wild goose, Wawa, 25  
 Flying to the fen-lands northward,  
 Whirring, wailing far above him.  
 "Master of Life!" he cried, desponding,  
 "Must our lives depend on these things?"<sup>2</sup>

On the next day of his fasting 30  
 By the river's brink he wandered,  
 Through the Muskoday, the meadow,  
 Saw the wild rice, Mahnomonee,  
 Saw the blueberry, Meenahga,  
 And the strawberry, Odahmin, 35  
 And the gooseberry, Shahbomin,  
 And the grape-vine, the Bemahgut,  
 Trailing o'er the alder-branches,  
 Filling all the air with fragrance!  
 "Master of Life!" he cried, desponding, 40  
 "Must our lives depend on these things?"

On the third day of his fasting  
 By the lake he sat and pondered,  
 By the still, transparent water;  
 Saw the sturgeon, Nahma, leaping, 45  
 Scattering drops like beads of wampum,  
 Saw the yellow perch, the Sahwa,  
 Like a sunbeam in the water,  
 Saw the pike, the Maskenozha,  
 And the herring, Okahahwis, 50  
 And the Shawgashee, the craw-fish!

<sup>1</sup> The pheasant, as well as some other birds, makes a noise with his wings that is called drumming.

<sup>2</sup> The hunter-stage of civilization, in which man depends on what he can find in woods and water, is more precarious than the farmer-stage, in which the earth returns its various crops in due season.

“Master of Life!” he cried, desponding,  
“Must our lives depend on these things?”

On the fourth day of his fasting  
In his lodge he lay exhausted; 55  
From his couch of leaves and branches  
Gazing with half-open eyelids,  
Full of shadowy dreams and visions,  
On the dizzy, swimming landscape,  
On the gleaming of the water, 60  
On the splendor of the sunset.

And he saw a youth approaching,  
Dressed in garments green and yellow,  
Coming through the purple twilight,  
Through the splendor of the sunset; 65  
Plumes of green bent o’er his forehead,  
And his hair was soft and golden.

Standing at the open doorway,  
Long he looked at Hiawatha,  
Looked with pity and compassion 70  
On his wasted form and features,  
And, in accents like the sighing  
Of the South-Wind in the tree-tops,  
Said he, “O my Hiawatha!

All your prayers are heard in heaven, 75  
For you pray not like the others,  
Not for greater skill in hunting,  
Not for greater craft in fishing,  
Not for triumph in the battle,  
Nor renown among the warriors, 80  
But for profit of the people,  
For advantage of the nations.

“From the Master of Life descending,  
I, the friend of man, Mondamin,<sup>1</sup>  
Come to warn you and instruct you, 85

<sup>1</sup> See v. 271, 274.



How by struggle and by labor  
 You shall gain what you have prayed for.  
 Rise up from your bed of branches,  
 Rise, O youth, and wrestle with me!"

Faint with famine, Hiawatha 90

Started from his bed of branches,  
 From the twilight of his wigwam  
 Forth into the flush of sunset  
 Came and wrestled with Mondamin;  
 At his touch he felt new courage 95

Throbbing in his brain and bosom,  
 Felt new life and hope and vigor  
 Run through every nerve and fibre.

So they wrestled there together  
 In the glory of the sunset, 100

And the more they strove and struggled,  
 Stronger still grew Hiawatha;

Till the darkness fell around them,  
 And the heron, the Shuh-shuh-gah,

From her nest among the pine-trees, 105  
 Gave a cry of lamentation,

Gave a scream of pain and famine.

" 'Tis enough!" then said Mondamin,  
 Smiling upon Hiawatha,

" But to-morrow, when the sun sets, 110  
 I will come again to try you."

And he vanished, and was seen not;  
 Whether sinking as the rain sinks,

Whether rising as the mists rise,  
 Hiawatha saw not, knew not, 115

Only saw that he had vanished,  
 Leaving him alone and fainting,

With the misty lake below him,  
 And the reeling stars above him.

On the morrow and the next day, 120

- When the sun through heaven descending,  
Like a red and burning cinder  
From the hearth of the Great Spirit,  
Fell into the western waters,  
Came Mondamin for the trial, 125  
For the strife with Hiawatha;  
Came as silent as the dew comes,  
From the empty air appearing,  
Into empty air returning,  
Taking shape when earth it touches, 130  
But invisible to all men  
In its coming and its going.
- Thrice they wrestled there together  
In the glory of the sunset,  
Till the darkness fell around them, 135  
Till the heron, the Shuh-shuh-gah,  
From her nest among the pine-trees,  
Uttered her loud cry of famine,  
And Mondamin paused to listen.
- Tall and beautiful he stood there, 140  
In his garments green and yellow;  
To and fro his plumes above him  
Waved and nodded with his breathing,  
And the sweat of the encounter  
Stood like drops of dew upon him. 145
- And he cried, "O Hiawatha!  
Bravely have you wrestled with me,  
Thrice have wrestled stoutly with me,  
And the Master of Life who sees us,  
He will give to you the triumph!" 150
- Then he smiled and said: "To-morrow  
Is the last day of your conflict,  
Is the last day of your fasting.  
You will conquer and o'ercome me;  
Make a bed for me to lie in, 155

Where the rain may fall upon me,  
 Where the sun may come and warm me;  
 Strip these garments, green and yellow,  
 Strip this nodding plumage from me,  
 Lay me in the earth, and make it  
 Soft and loose and light above me.

165

"Let no hand disturb my slumber,  
 Let no weed nor worm molest me,  
 Let not Kahgahgee, the raven,  
 Come to haunt me and molest me,  
 Only come yourself to watch me,  
 Till I wake, and start, and quicken,<sup>1</sup>  
 Till I leap into the sunshine."

165

And thus saying, he departed.  
 Peacefully slept Hiawatha,  
 But he heard the Wawonaissa,  
 Heard the whippoorwill complaining,  
 Perched upon his lonely wigwam;  
 Heard the rushing Sebowisha,  
 Heard the rivulet rippling near him,  
 Talking to the darksome forest;  
 Heard the sighing of the branches,  
 As they lifted and subsided  
 At the passing of the night-wind,  
 Heard them, as one hears in slumber  
 Far-off murmurs, dreamy whispers:  
 Peacefully slept Hiawatha.

170

175

180

On the morrow came Nokomis,  
 On the seventh day of his fasting,  
 Came with food for Hiawatha,  
 Came imploring and bewailing,  
 Lest his hunger should o'ercome him,  
 Lest his fasting should be fatal.

185

But he tasted not, and touched not,

<sup>1</sup> come into life.

Only said to her, "Nokomis, 190  
Wait until the sun is setting,  
Till the darkness falls around us,  
Till the heron, the Shuh-shuh-gah,  
Crying from the desolate marshes,  
Tells us that the day is ended." 195

Homeward weeping went Nokomis,  
Sorrowing for her Hiawatha,  
Fearing lest his strength should fail him,  
Lest his fasting should be fatal.  
He meanwhile sat weary waiting 200  
For the coming of Mondamin,  
Till the shadows, pointing eastward,  
Lengthened over field and forest,  
Till the sun dropped from the heaven,  
Floating on the waters westward, 205  
As a red leaf in the Autumn  
Falls and floats upon the water,  
Falls and sinks into its bosom.

And behold! the young Mondamin,  
With his soft and shining tresses, 210  
With his garments green and yellow,  
With his long and glossy plumage,  
Stood and beckoned at the doorway.  
And as one in slumber walking,  
Pale and haggard, but undaunted, 215  
From the wigwam Hiawatha  
Came and wrestled with Mondamin.

Round about him spun the landscape,  
Sky and forest reeled together,  
And his strong heart leaped within him, 220  
As the sturgeon leaps and struggles  
In a net to break its meshes.  
Like a ring of fire around him  
Blazed and flared the red horizon,

And a hundred suns seemed looking  
At the combat of the wrestlers. 225

Suddenly upon the greensward  
All alone stood Hiawatha,  
Panting with his wild exertion,  
Palpitating with the struggle; 230  
And before him, breathless, lifeless,  
Lay the youth, with hair dishevelled,  
Plumage torn, and garments tattered,  
Dead he lay there in the sunset.

And victorious Hiawatha 235  
Made the grave as he commanded,  
Stripped the garments from Mondamin,  
Stripped his tattered plumage from him,  
Laid him in the earth, and made it  
Soft and loose and light above him; 240  
And the heron, the Shuh-shuh-gah,  
From the melancholy moorlands,  
Gave a cry of lamentation,  
Gave a cry of pain and anguish!

Homeward then went Hiawatha 245  
To the lodge of old Nokomis,  
And the seven days of his fasting  
Were accomplished and completed.  
But the place was not forgotten  
Where he wrestled with Mondamin; 250  
Nor forgotten nor neglected  
Was the grave where lay Mondamin,  
Sleeping in the rain and sunshine,  
Where his scattered plumes and garments  
Faded in the rain and sunshine. 255

Day by day did Hiawatha  
Go to wait and watch beside it;  
Kept the dark mould<sup>1</sup> soft above it,

<sup>1</sup> earth fit for planting.

insects,  
 outings,

260

265

270

275

## VI.

## HIAWATHA'S FRIENDS.

Two good friends had Hiawatha,  
 Singled out from all the others,  
 Bound to him in closest union,  
 And to whom he gave the right hand  
 Of his heart, in joy and sorrow;  
 Chibiabos, the musician,  
 And the very strong man, Kwasind. 5

Straight between them ran the pathway,  
 Never grew the grass upon it;<sup>1</sup>  
 Singing birds, that utter falsehoods,  
 Story-tellers, mischief-makers, 10  
 Found no eager ear to listen,  
 Could not breed ill-will between them,  
 For they kept each other's counsel,  
 Spake with naked hearts together, 15  
 Pondering much and much contriving  
 How the tribes of men might prosper.

Most beloved by Hiawatha  
 Was the gentle Chibiabos,  
 He the best of all musicians, 20  
 He the sweetest of all singers.  
 Beautiful and childlike was he,  
 Brave as man is, soft as woman,  
 Pliant as a wand of willow,  
 Stately as a deer with antlers. 25

When he sang, the village listened;  
 All the warriors gathered round him,  
 All the women came to hear him;

<sup>1</sup> This is the figurative way of saying that their intercourse was direct and constant.

Furs of bison and of beaver,  
Furs of sable and of ermine, 265  
Wampum belts and strings and pouches,  
Quivers wrought with beads of wampum,  
Filled with arrows, silver-headed.

Homeward then he sailed exulting,  
Homeward through the black pitch-water, 270  
Homeward through the weltering serpents,  
With the trophies of the battle,  
With a shout and song of triumph.

On the shore stood old Nokomis,  
On the shore stood Chibiabos, 275  
And the very strong man, Kwasind,  
Waiting for the hero's coming,  
Listening to his song of triumph.

And the people of the village  
Welcomed him with songs and dances, 280  
Made a joyous feast, and shouted:  
"Honor be to Hiawatha!

He has slain the great Pearl-Feather,  
Slain the mightiest of Magicians,  
Him, who sent the fiery fever, 285  
Sent the white fog from the fen-lands,  
Sent disease and death among us!"

Ever dear to Hiawatha  
Was the memory of Mama!  
And in token of his friendship, 290

As a mark of his remembrance,  
He adorned and decked his pipe-stem  
With the crimson tuft of feathers,  
With the blood-red crest of Mama.  
But the wealth of Megissogwon, 295

All the trophies of the battle,  
He divided with his people,  
Shared it equally among them.



## X.

## HIAWATHA'S WOOING.

"As unto the bow the cord is,  
 So unto the man is woman,  
 Though she bends him, she obeys him,  
 Though she draws him, yet she follows,  
 Useless each without the other!" 5

Thus the youthful Hiawatha  
 Said within himself and pondered,  
 Much perplexed by various feelings,  
 Listless, longing, hoping, fearing,  
 Dreaming still of Minnehaha, 10  
 Of the lovely Laughing Water,  
 In the land of the Dacotahs.

"Wed a maiden of your people,"  
 Warning said the old Nokomis;  
 "Go not eastward, go not westward, 15  
 For a stranger, whom we know not!  
 Like a fire upon the hearth-stone  
 Is a neighbor's homely daughter,  
 Like the starlight or the moonlight<sup>1</sup>  
 Is the handsomest of strangers!" 20

Thus dissuading spake Nokomis,  
 And my Hiawatha answered  
 Only this: "Dear old Nokomis,  
 Very pleasant is the firelight,  
 But I like the starlight better, 25  
 Better do I like the moonlight!"

Gravely then said old Nokomis:  
 "Bring not here an idle maiden,

<sup>1</sup> This is the common practice of savage tribes, who are apt to regard all strangers as enemies.

<sup>2</sup> i.e., very charming, but not to be depended upon for anything serious.

Bring not here a useless woman,  
Hands unskilful, feet unwilling; 30  
Bring a wife with nimble fingers,  
Heart and hand that move together,  
Feet that run on willing errands! "

Smiling answered Hiawatha:  
" In the land of the Dacotahs ' 35  
Lives the Arrow-maker's daughter,  
Minnehaha, Laughing Water,  
Handsomest of all the women.  
I will bring her to your wigwam,  
She shall run upon your errands, 40  
Be your starlight, moonlight, firelight,  
Be the sunlight of my people! "

Still dissuading said Nokomis:  
" Bring not to my lodge a stranger  
From the land of the Dacotahs! 45  
Very fierce are the Dacotahs,  
Often is there war between us,  
There are feuds yet unforgotten,  
Wounds that ache and still may open! "

Laughing answered Hiawatha: 50  
" For that reason, if no other,  
Would I wed the fair Dacotah,  
That our tribes might be united,  
That old feuds might be forgotten,  
And old wounds be healed forever! " 55

Thus departed Hiawatha  
To the land of the Dacotahs,  
To the land of handsome women;  
Striding over moor and meadow,  
Through interminable forests, 60  
Through uninterrupted silence.

With his moccasins of magic,  
At each stride a mile he measured;

Yet the way seemed long before him,<sup>1</sup>  
 And his heart outrun his footsteps;  
 And he journeyed without resting,  
 Till he heard the cataract's laughter,<sup>2</sup>  
 Heard the Falls of Minnehaha  
 Calling to him through the silence.  
 "Pleasant is the sound!" he murmured,  
 "Pleasant is the voice that calls me!"

65

70

On the outskirts of the forest,  
 'Twixt the shadow and the sunshine,  
 Herds of fallow deer were feeding,  
 But they saw not Hiawatha;  
 To his bow he whispered, "Fail not!"  
 To his arrow whispered, "Swerve not!"  
 Sent it singing on its errand,  
 To the red heart of the roebuck;  
 Threw the deer across his shoulder,  
 And sped forward without pausing.

75

80

At the doorway of his wigwam  
 Sat the ancient Arrow-maker,  
 In the land of the Dacotahs,  
 Making arrow-heads of jasper,  
 Arrow-heads of chalcedony.  
 At his side, in all her beauty,  
 Sat the lovely Minnehaha,  
 Sat his daughter, Laughing Water,  
 Plaiting mats of flags and rushes;  
 Of the past the old man's thoughts were,  
 And the maiden's of the future.

85

90

He was thinking, as he sat there,  
 Of the days when with such arrows  
 He had struck the deer and bison,  
 On the Muskoday, the meadow;  
 Shot the wild goose, flying southward,

95

<sup>1</sup> See below, l. 227.

<sup>2</sup> according to the meaning of its name.

On the wing, the clamorous Wawa;  
Thinking of the great war-parties,  
How they came to buy his arrows, 100  
Could not fight without his arrows.

Ah, no more such noble warriors  
Could be found on earth as they were!  
Now the men were all like women,  
Only used their tongues for weapons! 105

She was thinking of a hunter,  
From another tribe and country,  
Young and tall and very handsome,  
Who one morning, in the Spring-time,  
Came to buy her father's arrows,<sup>1</sup> 110

Sat and rested in the wigwam,  
Lingered long about the doorway,  
Looking back as he departed.  
She had heard her father praise him,  
Praise his courage and his wisdom; 115

Would he come again for arrows  
To the Falls of Minnehaha?  
On the mat her hands lay idle,  
And her eyes were very dreamy.

Through their thoughts they heard a footstep, 120  
Heard a rustling in the branches,  
And with glowing cheek and forehead,  
With the deer upon his shoulders,  
Suddenly from out the woodlands  
Hiawatha stood before them. 125

Straight the ancient Arrow-maker  
Looked up gravely from his labor,  
Laid aside the unfinished arrow,  
Bade him enter at the doorway,  
Saying, as he rose to meet him, 130  
"Hiawatha, you are welcome!"

<sup>1</sup> See iv. 254.

At the feet of Laughing Water  
 Hiawatha laid his burden,  
 Threw the red deer from his shoulders;  
 And the maiden looked up at him, 135  
 Looked up from her mat of rushes,  
 Said with gentle look and accent,  
 "You are welcome, Hiawatha!"

Very spacious was the wigwam,  
 Made of deer-skin dressed and whitened, 140  
 With the Gods of the Dacotahs  
 Drawn and painted on its curtains,  
 And so tall the doorway, hardly  
 Hiawatha stooped to enter,  
 Hardly touched his eagle-feathers 145  
 As he entered at the doorway.

Then uprose the Laughing Water,  
 From the ground fair Minnehaha,  
 Laid aside her mat unfinished,  
 Brought forth food and set before them, 150  
 Water brought them from the brooklet,  
 Gave them food in earthen vessels,  
 Gave them drink in bowls of bass-wood,<sup>1</sup>  
 Listened while the guest was speaking,  
 Listened while her father answered, 155  
 But not once her lips she opened,  
 Not a single word she uttered.

Yes, as in a dream she listened  
 To the words of Hiawatha,  
 As he talked of old Nokomis, 160  
 Who had nursed him in his childhood.  
 As he told of his companions,  
 Chibiabos, the musician,  
 And the very strong man, Kwasind,  
 And of happiness and plenty 165

<sup>1</sup> the American linden, quite a common tree in the west and noticeable.



From the wigwam he departed,  
 Leading with him Laughing Water; 200  
 Hand in hand they went together,  
 Through the woodland and the meadow,  
 Left the old man standing lonely  
 At the doorway of his wigwam,  
 Heard the Falls of Minnehaha 205  
 Calling to them from the distance,  
 Crying to them from afar off,  
 "Fare thee well, O Minnehaha!"

And the ancient Arrow-maker  
 Turned again unto his labor, 210  
 Sat down by his sunny doorway,  
 Murmuring to himself, and saying:  
 "Thus it is our daughters leave us,  
 Those we love, and those who love us!  
 Just when they have learned to help us, 215  
 When we are old and lean upon them,  
 Comes a youth with flaunting feathers,  
 With his flute of reeds, a stranger  
 Wanders piping through the village,  
 Beckons to the fairest maiden, 220  
 And she follows where he leads her,  
 Leaving all things for the stranger!"

Pleasant was the journey homeward,  
 Through interminable forests,  
 Over meadow, over mountain, 225  
 Over river, hill, and hollow,  
 Short it seemed to Hiawatha,  
 Though they journeyed very slowly,  
 Though his pace he checked and slackened  
 To the steps of Laughing Water. 230

Over wide and rushing rivers  
 In his arms he bore the maiden;  
 Light he thought her as a feather,

As the plume upon his head-gear;  
Cleared the tangled pathway for her, 235  
Bent aside the swaying branches,  
Made at night a lodge of branches,  
And a bed with boughs of hemlock,  
And a fire before the doorway  
With the dry cones of the pine-tree. 240

All the travelling winds went with them,  
O'er the meadow, through the forest:  
All the stars of night looked at them,  
Watched with sleepless eyes their slumber;  
From his ambush in the oak-tree 245  
Peeped the squirrel, Adjidaumo,  
Watched with eager eyes the lovers;  
And the rabbit, the Wabasso,  
Scampered from the path before them,  
Peering, peeping from his burrow, 250  
Sat erect upon his haunches,  
Watched with curious eyes the lovers.

Pleasant was the journey homeward!  
All the birds sang loud and sweetly  
Songs of happiness and heart's-ease; 255  
Sang the bluebird, the Owaissa,  
"Happy are you, Hiawatha,  
Having such a wife to love you!"  
Sang the robin, the Opechee,  
"Happy are you, Laughing Water, 260  
Having such a noble husband!"

From the sky the sun benignant  
Looked upon them through the branches,  
Saying to them, "O my children,  
Love is sunshine, hate is shadow, 265  
Life is checkered shade and sunshine,  
Rule by love, O Hiawatha!"

From the sky the moon looked at them,



Filled the lodge with mystic splendors,  
 Whispered to them, "O my children,  
 Day is restless, night is quiet,  
 Man imperious, woman feeble;  
 Half is mine, although I follow;  
 Rule by patience, Laughing Water!"

270

Thus it was they journeyed homeward;

275

Thus it was that Hiawatha  
 To the lodge of old Nokomis

Brought the moonlight, starlight, firelight,  
 Brought the sunshine of his people,  
 Minnehaha, Laughing Water,  
 Handsomest of all the women  
 In the land of the Dacotahs,  
 In the land of handsome women.

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## XI.

## HIAWATHA'S WEDDING-FEAST.

You shall hear how Pau-Puk-Keewis,  
 How the handsome Yenadizze<sup>1</sup>

Danced at Hiawatha's wedding;

How the gentle Chibiabos,

He the sweetest of musicians,

5

Sang his songs of love and longing;

How Iagoo, the great boaster,

He the marvellous story-teller,

Told his tales of strange adventure,

That the feast might be more joyous,

10

That the time might pass more gayly,

And the guests be more contented.

Sumptuous was the feast Nokomis

Made at Hiawatha's wedding;

All the bowls were made of bass-wood,

15

<sup>1</sup> See ll. 56, 69, and vi. 97.

White and polished very smoothly,  
 All the spoons of horn of bison,  
 Black and polished very smoothly.

She had sent through all the village  
 Messengers with wands of willow, 20  
 As a sign of invitation,  
 As a token of the feasting;  
 And the wedding guests assembled,  
 Clad in all their richest raiment,  
 Robes of fur and belts of wampum, 25  
 Splendid with their paint and plumage,  
 Beautiful with beads and tassels.

First they ate the sturgeon, Nahma,<sup>1</sup>  
 And the pike, the Maskenozha,<sup>2</sup>  
 Caught and cooked by old Nokomis; 30  
 Then on pemican<sup>3</sup> they feasted,  
 Pemican and buffalo marrow,  
 Haunch of deer and hump of bison,  
 Yellow cakes of the Mondamin,<sup>4</sup>  
 And the wild rice of the river. 35

But the gracious Hiawatha,  
 And the lovely Laughing Water,  
 And the careful old Nokomis,  
 Tasted not the food before them,  
 Only waited on the others, 40  
 Only served their guests in silence.<sup>5</sup>

And when all the guests had finished,  
 Old Nokomis, brisk and busy,  
 From an ample pouch of otter,  
 Filled the red stone pipes for smoking 45  
 With tobacco from the South-land,  
 Mixed with bark of the red willow,<sup>6</sup>  
 And with herbs and leaves of fragrance.

<sup>1</sup> See viii. 26 and following.

<sup>2</sup> dried buffalo meat pounded to a powder.      <sup>5</sup> It was not proper for those who gave the feast to eat with their friends.

<sup>3</sup> See v. 270.

<sup>6</sup> See i. 23, 24.

Then she said, " O Pau-Puk-Keewis,  
 Dance for us your merry dances, 50  
 Dance the Beggar's Dance to please us,  
 That the feast may be more joyous,  
 That the time may pass more gayly,  
 And our guests be more contented! "

Then the handsome Pau-Puk-Keewis, 55  
 He the idle Yenadizze,  
 He the merry mischief-maker,  
 Whom the people called the Storm-Fool,  
 Rose among the guests assembled.

Skilled was he in sports and pastimes, 60  
 In the merry dance of snow-shoes,  
 In the play of quoits and ball-play;  
 Skilled was he in games of hazard,  
 In all games of skill and hazard,  
 Pugasaing, the Bowl and Counters,<sup>1</sup> 65  
 Kuntassoo, the Game of Plum-stones.

Though the warriors called him Faint-Heart,  
 Called him coward, Shaugodaya,<sup>2</sup>  
 Idler, gambler, Yenadizze,  
 Little heeded he their jesting, 70  
 Little cared he for their insults,  
 For the women and the maidens  
 Loved the handsome Pau-Puk-Keewis.

He was dressed in shirt of doe-skin,  
 White and soft, and fringed with ermine, 75  
 All inwrought with beads of wampum;  
 He was dressed in deer-skin leggings,  
 Fringed with hedgehog quills and ermine,  
 And in moccasins of buck-skin,  
 Thick with quills and beads embroidered.<sup>3</sup> 80  
 On his head were plumes of swan's down,

<sup>1</sup> described later in xvi. 63-95.<sup>2</sup> See ii. 56.<sup>3</sup> See vii. 92.

On his heels were tails of foxes,  
In one hand a fan of feathers,  
And a pipe was in the other.

Barred with streaks of red and yellow, 85  
Streaks of blue and bright vermilion,  
Shone the face of Pau-Puk-Keewis.  
From his forehead fell his tresses,  
Smooth, and parted like a woman's,  
Shining bright with oil, and plaited, 90  
Hung with braids of scented grasses,  
As among the guests assembled,  
To the sound of flutes and singing,  
To the sound of drums and voices,  
Rose the handsome Pau-Puk-Keewis, 95  
And began his mystic dances.

First he danced a solemn measure,  
Very slow in step and gesture,  
In and out among the pine-trees,  
Through the shadows and the sunshine, 100  
Treading softly like a panther.  
Then more swiftly and still swifter,  
Whirling, spinning round in circles,  
Leaping o'er the guests assembled,  
Eddying round and round the wigwam, 105  
Till the leaves went whirling with him,  
Till the dust and wind together  
Swept in eddies round about him.

Then along the sandy margin  
Of the lake, the Big-Sea-Water, 110  
On he sped with frenzied gestures,  
Stamped upon the sand, and tossed it  
Wildly in the air around him;  
Till the wind became a whirlwind,  
Till the sand was blown and sifted 115  
Like great snowdrifts o'er the landscape,

Heaping all the shores with Sand Dunes,  
Sand Hills of the Nagow Wudjoo!'

Thus the merry Pau-Puk-Keewis  
Danced his Beggar's Dance to please them, 120  
And, returning, sat down laughing  
There among the guests assembled,  
Sat and fanned himself serenely  
With his fan of turkey-feathers.

Then they said to Chibiabos, 125  
To the friend of Hiawatha,  
To the sweetest of all singers,  
To the best of all musicians,  
"Sing to us, O Chibiabos!  
Songs of love and songs of longing, 130  
That the feast may be more joyous,  
That the time may pass more gayly,  
And our guests be more contented!"

And the gentle Chibiabos  
Sang in accents sweet and tender, 135  
Sang in tones of deep emotion,  
Songs of love and songs of longing;  
Looking still at Hiawatha,  
Looking at fair Laughing Water,  
Sang he softly, sang in this wise: 140

"Onaway! Awake, beloved!  
Thou the wild-flower of the forest!  
Thou the wild-bird of the prairie!  
Thou with eyes so soft and fawn-like!

"If thou only lookest at me, 145  
I am happy, I am happy,  
As the lilies of the prairie,  
When they feel the dew upon them!

"Sweet thy breath is as the fragrance  
Of the wild-flowers in the morning, 150

<sup>1</sup> the Grand Sable on the shore of Lake Superior, east of the Pictured Rocks.

As their fragrance is at evening,  
In the Moon when leaves are falling.<sup>1</sup>

“Does not all the blood within me  
Leap to meet thee, leap to meet thee,  
As the springs to meet the sunshine,  
In the Moon when nights are brightest? ” 155

“Onaway! my heart sings to thee,  
Sings with joy when thou art near me,  
As the sighing, singing branches  
In the pleasant Moon of Strawberries! ” 160

“When thou art not pleased, beloved,  
Then my heart is sad and darkened,  
As the shining river darkens  
When the clouds drop shadows on it!

“When thou smilest, my beloved, 165  
Then my troubled heart is brightened,  
As in sunshine gleam the ripples  
That the cold wind makes in rivers.

“Smiles the earth, and smile the waters,  
Smile the cloudless skies above us, 170  
But I lose the way of smiling  
When thou art no longer near me!

“I myself, myself! behold me!  
Blood of my beating heart, behold me!  
O awake, awake, beloved! 175  
Onaway! awake, beloved! ”

Thus the gentle Chibiabos  
Sang his song of love and longing;  
And Iagoo, the great boaster,  
He the marvellous story-teller, 180  
He the friend of old Nokomis,  
Jealous of the sweet musician,  
Jealous of the applause they gave him,  
Saw in all the eyes around him,

<sup>1</sup> September.<sup>2</sup> April.<sup>3</sup> June.

Saw in all their looks and gestures, 185  
 That the wedding guests assembled  
 Longed to hear his pleasant stories,  
 His immeasurable falsehoods.

Very boastful was Iagoo;  
 Never heard he an adventure 190  
 But himself had met a greater;  
 Never any deed of daring  
 But himself had done a bolder;  
 Never any marvellous story  
 But himself could tell a stranger. 195

Would you listen to his boasting,  
 Would you only give him credence,  
 No one ever shot an arrow  
 Half so far and high as he had;  
 Ever caught so many fishes, 200  
 Ever killed so many reindeer,  
 Ever trapped so many beaver!

None could run so fast as he could,  
 None could dive so deep as he could,  
 None could swim so far as he could; 205  
 None had made so many journeys,  
 None had seen so many wonders,  
 As this wonderful Iagoo,  
 As this marvellous story-teller!

Thus his name became a by-word 210  
 And a jest among the people;  
 And whene'er a boastful hunter  
 Praised his own address too highly,  
 Or a warrior, home returning,  
 Talked too much of his achievements, 215  
 All his hearers cried, "Iagoo!  
 Here's Iagoo come among us!"

He it was who carved the cradle  
 Of the little Hiawatha,

Carved its framework out of linden, 220  
 Bound it strong with reindeer sinews;  
 He it was who taught him later  
 How to make his bows and arrows,  
 How to make the bows of ash-tree,  
 And the arrows of the oak-tree. 225  
 So among the guests assembled  
 At my Hiawatha's wedding  
 Sat Iagoo, old and ugly,  
 Sat the marvellous story-teller.  
 And they said, "O good Iagoo, 230  
 Tell us now a tale of wonder,  
 Tell us of some strange adventure,  
 That the feast may be more joyous,  
 That the time may pass more gayly,  
 And our guests be more contented!" 235  
 And Iagoo answered straightway,  
 "You shall hear a tale of wonder,  
 You shall hear the strange adventures  
 Of Osseo, the Magician,<sup>1</sup>  
 From the Evening Star descended." 240

## XII.

### THE SON OF THE EVENING STAR.

Can it be the sun descending  
 O'er the level plain of water?  
 Or the Red Swan<sup>2</sup> floating, flying,  
 Wounded by the magic arrow,

<sup>1</sup> The Indian esteemed magic very highly. His name for it is translated "medicine." Every Indian of prowess has some form of medicine; but there are also professional medicine-men, or magicians, whose ceremonies are described in xv. 87-216.

<sup>2</sup> in iv. 209 the sunset is compared to a flamingo. The flamingo is not found in Michigan. But the Indians imagine some bird of the sort, for the story of the Red Swan is an Indian tale and may be found in "Algie Researches," ii. 9.



Staining all the waves with crimson, 5  
 With the crimson of its life-blood,  
 Filling all the air with splendor,  
 With the splendor of its plumage?

Yes; it is the sun descending,  
 Sinking down into the water; 10  
 All the sky is stained with purple,  
 All the water flushed with crimson!  
 No; it is the Red Swan floating,  
 Diving down beneath the water;  
 To the sky its wings are lifted, 15  
 With its blood the waves are reddened!

Over it the Star of Evening  
 Melts and trembles through the purple,  
 Hangs suspended in the twilight.  
 No; it is a bead of wampum<sup>1</sup> 20  
 On the robes of the Great Spirit,  
 As he passes through the twilight,  
 Walks in silence through the heavens.

This with joy beheld Iagoo  
 And he said in haste: "Behold it! 25  
 See the sacred Star of Evening!  
 You shall hear a tale of wonder,  
 Hear the story of Osseo,<sup>2</sup>  
 Son of the Evening Star, Osseo!

"Once, in days no more remembered, 30  
 Ages nearer the beginning,  
 When the heavens were closer to us,  
 And the Gods were more familiar,  
 In the North-land lived a hunter,

<sup>1</sup> See ii. 4.

<sup>2</sup> The Algonkin legend of Osseo may be found in "Algic Researches," ii. 150. The beginning may be quoted, as showing the bare skeleton from which Longfellow made such real poetry. "There once lived an

Indian in the north, who had ten daughters, all of whom grew up to womanhood. They were noted for their beauty, but especially Oweence, the youngest, who was very independent in her way of thinking." The poem follows the legend very closely.

With ten young and comely daughters, 35  
Tall and lithe as wands of willow;  
Only Oweenee, the youngest,  
She the wilful and the wayward,  
She the silent, dreamy maiden,  
Was the fairest of the sisters. 40

“ All these women married warriors,  
Married brave and haughty husbands;  
Only Oweenee, the youngest,  
Laughed and flouted all her lovers,  
All her young and handsome suitors, 45  
And then married old Osseo,  
Old Osseo, poor and ugly,  
Broken with age and weak with coughing,  
Always coughing like a squirrel.

“ Ah, but beautiful within him 50  
Was the spirit of Osseo,  
From the Evening Star descended,  
Star of Evening, Star of Woman,  
Star of tenderness and passion!  
All its fire was in his bosom, 55  
All its beauty in his spirit,  
All its mystery in his being,  
All its splendor in his language!

“ And her lovers, the rejected,  
Handsome men with belts of wampum,<sup>1</sup> 60  
Handsome men with paint and feathers,  
Pointed at her in derision,  
Followed her with jest and laughter.  
But she said: ‘ I care not for you,  
Care not for your belts of wampum, 65  
Care not for your paint and feathers,  
Care not for your jest and laughter;  
I am happy with Osseo!’

<sup>1</sup> This was the Indian wealth.

"Once to some great feast invited,  
 Through the damp and dusk of evening 70  
 Walked together the ten sisters,  
 Walked together with their husbands;  
 Slowly followed old Osseo,  
 With fair Oweenee beside him;  
 All the others chatted gayly, 75  
 These two only walked in silence.

"At the western sky Osseo  
 Gazed intent, as if imploring,  
 Often stopped and gazed imploring  
 At the trembling Star of Evening, 80  
 At the tender Star of Woman;  
 And they heard him murmur softly,  
 'Ah, showain nemeshin, Nosa!  
 Pity, pity me, my father!'<sup>1</sup>

"'Listen!' said the eldest sister, 85  
 'He is praying to his father!  
 What a pity that the old man  
 Does not stumble in the pathway,  
 Does not break his neck by falling!'  
 And they laughed till all the forest 90  
 Rang with their unseemly laughter.

"On their pathway through the woodlands  
 Lay an oak, by storms uprooted,  
 Lay the great trunk of an oak-tree,  
 Buried half in leaves and mosses, 95  
 Mouldering, crumbling, huge and hollow.  
 And Osseo, when he saw it,  
 Gave a shout, a cry of anguish,  
 Leaped into its yawning cavern,  
 At one end went in an old man, 100  
 Wasted, wrinkled, old, and ugly;

<sup>1</sup> This is the translation of the preceding line.

From the other came a young man,  
Tall and straight and strong and handsome.

“ Thus Osseo was transfigured,  
Thus restored to youth and beauty; 105

But, alas for good Osseo,  
And for Oweenee, the faithful!

Strangely, too, was she transfigured.  
Changed into a weak old woman,

With a staff she tottered onward, 110  
Wasted, wrinkled, old, and ugly!

And the sisters and their husbands  
Laughed until the echoing forest  
Rang with their unseemly laughter.

“ But Osseo turned not from her, 115  
Walked with slower step beside her,

Took her hand, as brown and withered  
As an oak-leaf is in winter,

Called her sweetheart, Nenemoosha,  
Soothed her with soft words of kindness, 120

Till they reached the lodge of feasting,  
Till they sat down in the wigwam,

Sacred to the Star of Evening,  
To the tender Star of Woman.

“ Wrapt in visions, lost in dreaming, 125  
At the banquet sat Osseo;

All were merry, all were happy,  
All were joyous but Osseo.

Neither food nor drink he tasted,  
Neither did he speak nor listen, 130

But as one bewildered sat he,  
Looking dreamily and sadly,

First at Oweenee, then upward  
At the gleaming sky above them.

“ Then a voice was heard, a whisper 135  
Coming from the starry distance,

Coming from the empty vastness,  
Low, and musical, and tender;  
And the voice said: 'O Osseo!  
O my son, my best beloved! 140  
Broken are the spells that bound you,  
All the charms of the magicians,  
All the magic powers of evil;  
Come to me; ascend, Osseo!  
    " 'Taste the food that stands before you: 145  
It is blessed and enchanted,  
It has magic virtues in it,  
It will change you to a spirit.  
All your bowls and all your kettles  
Shall be wood and clay no longer; 150  
But the bowls be changed to wampum,  
And the kettles shall be silver;  
They shall shine like shells of scarlet,  
Like the fire shall gleam and glimmer.  
    " 'And the women shall no longer 155  
Bear the dreary doom of labor,  
But be changed to birds, and glisten  
With the beauty of the starlight,  
Painted with the dusky splendors  
Of the skies and clouds of evening!' 160  
    " What Osseo heard as whispers,  
What as words he comprehended,  
Was but music to the others,  
Music as of birds afar off,  
Of the whippoorwill afar off, 165  
Of the lonely Wawonaissa  
Singing in the darksome forest.  
    " Then the lodge began to tremble,  
Straight began to shake and tremble,  
And they felt it rising, rising, 170  
Slowly through the air ascending,

From the darkness of the tree-tops  
Forth into the dewy starlight,  
Till it passed the topmost branches;  
And behold! the wooden dishes 175  
All were changed to shells of scarlet!  
And behold! the earthen kettles  
All were changed to bowls of silver!  
And the roof-poles of the wigwam  
Were as glittering rods of silver, 180  
And the roof of bark upon them  
As the shining shards<sup>1</sup> of beetles.

“Then Osseo gazed around him,  
And he saw the nine fair sisters,  
All the sisters and their husbands, 185  
Changed to birds of various plumage.  
Some were jays and some were magpies,  
Others thrushes, others blackbirds;  
And they hopped, and sang, and twittered,  
Perked and fluttered all their feathers, 190  
Strutted in their shining plumage,  
And their tails like fans unfolded.

“Only Oweenee, the youngest,  
Was not changed, but sat in silence,  
Wasted, wrinkled, old, and ugly, 195  
Looking sadly at the others;  
Till Osseo, gazing upward,  
Gave another cry of anguish,  
Such a cry as he had uttered  
By the oak-tree in the forest. 200

“Then returned her youth and beauty,  
And her soiled and tattered garments  
Were transformed to robes of ermine,  
And her staff became a feather,  
Yes, a shining silver feather! 205

<sup>1</sup> the wing-covers.

“ And again the wigwam trembled,  
Swayed and rushed through airy currents,  
Through transparent cloud and vapor,  
And amid celestial splendors  
On the Evening Star alighted, 210  
As a snow-flake falls on snow-flake,  
As a leaf drops on a river,  
As the thistle-down on water.

“ Forth with cheerful words of welcome  
Came the father of Osseo, 215  
He with radiant locks of silver,  
He with eyes serene and tender.  
And he said: ‘ My son, Osseo,  
Hang the cage of birds you bring there,  
Hang the cage with rods of silver, 220  
And the birds with glistening feathers,  
At the doorway of my wigwam.’

“ At the door he hung the bird-cage,  
And they entered in and gladly  
Listened to Osseo’s father, 225  
Ruler of the Star of Evening,  
As he said: ‘ O my Osseo!  
I have had compassion on you,  
Given you back your youth and beauty,  
Into birds of various plumage 230  
Changed your sisters and their husbands;  
Changed them thus because they mocked you  
In the figure of the old man,  
In that aspect sad and wrinkled,  
Could not see your heart of passion, 235  
Could not see your youth immortal;  
Only Oweenee, the faithful,  
Saw your naked heart and loved you.

“ ‘ In the lodge that glimmers yonder  
In the little star that twinkles 240

'Through the vapors, on the left hand,  
Lives the envious Evil Spirit,  
The Wabeno,<sup>1</sup> the magician,  
Who transformed you to an old man.  
Take heed lest his beams fall on you, 245  
For the rays he darts around him  
Are the power of his enchantment,  
Are the arrows that he uses.'

"Many years, in peace and quiet,  
On the peaceful Star of Evening 250  
Dwelt Osseo with his father;  
Many years, in song and flutter,  
At the doorway of the wigwam,  
Hung the cage with rods of silver,  
And fair Oweenee, the faithful, 255  
Bore a son unto Osseo,  
With the beauty of his mother,  
With the courage of his father.

"And the boy grew up and prospered,  
And Osseo, to delight him, 260  
Made him little bows and arrows,  
Opened the great cage of silver,  
And let loose his aunts and uncles,  
All those birds with glossy feathers,  
For his little son to shoot at. 265

"Round and round they wheeled and darted,  
Filled the Evening Star with music,  
With their songs of joy and freedom;  
Filled the Evening Star with splendor,  
With the fluttering of their plumage; 270  
Till the boy, the little hunter,  
Bent his bow and shot an arrow,  
Shot a swift and fatal arrow,

<sup>1</sup> See xv. 88.



And a bird, with shining feathers,  
At his feet fell wounded sorely. 275

“ But, O wondrous transformation!

’Twas no bird he saw before him!

’Twas a beautiful young woman,

With the arrow in her bosom!

“ When her blood fell on the planet, 280

On the sacred Star of Evening,

Broken was the spell of magic,

Powerless was the strange enchantment,

And the youth, the fearless bowman,

Suddenly felt himself descending, 285

Held by unseen hands, but sinking

Downward through the empty spaces,

Downward through the clouds and vapors,

Till he rested on an island,

On an island, green and grassy, 290

Yonder in the Big-Sea-Water.

“ After him he saw descending

All the birds with shining feathers,

Fluttering, falling, wafted downward,

Like the painted leaves of Autumn; 295

And the lodge with poles of silver,

With its roof like wings of beetles,

Like the shining shards of beetles,

By the winds of heaven uplifted,

Slowly sank upon the island, 300

Bringing back the good Osseo,

Bringing Oweenee, the faithful.

“ Then the birds, again transfigured,

Reassumed the shape of mortals,

Took their shape, but not their stature; 305

They remained as Little People,

Like the pygmies, the Puk-Wudjies,<sup>1</sup>

<sup>1</sup> See xviii, 5.

And on pleasant nights of Summer,  
 When the Evening Star was shining,  
 Hand in hand they danced together 310  
 On the island's craggy headlands,  
 On the sand-beach low and level.

"Still their glittering lodge is seen there,  
 On the tranquil Summer evenings,  
 And upon the shore the fisher 315  
 Sometimes hears their happy voices,  
 Sees them dancing in the starlight!"

When the story was completed,  
 When the wondrous tale was ended,  
 Looking round upon his listeners, 320  
 Solemnly Iagoo added:

"There are great men, I have known such,  
 Whom their people understand not,  
 Whom they even make a jest of,  
 Scoff and jeer at in derision. 325  
 From the story of Osseo  
 Let us learn the fate of jesters!"<sup>1</sup>

All the wedding guests delighted  
 Listened to the marvellous story,  
 Listened laughing and applauding, 330  
 And they whispered to each other:  
 "Does he mean himself, I wonder?  
 And are we the aunts and uncles?"

Then again sang Chibiabos,  
 Sang a song of love and longing, 335  
 In those accents sweet and tender,  
 In those tones of pensive sadness,  
 Sang a maiden's lamentation  
 For her lover, her Algonquin.

"When I think of my beloved, 340

<sup>1</sup> Iagoo himself could not complain of not being treated with respect, except so far as concerned wild spirits like Pau-Puk-Keewis.

- Ah me! think of my beloved,  
When my heart is thinking of him,  
O my sweetheart, my Algonquin ! •
- “ Ah me ! when I parted from him,  
Round my neck he hung the wampum, 345  
As a pledge, the snow-white wampum,  
O my sweetheart, my Algonquin!
- “ I will go with you, he whispered,  
Ah me ! to your native country;  
Let me go with you, he whispered, 350  
O my sweetheart, my Algonquin !
- “ Far away, away, I answered,  
Very far away, I answered,  
Ah me ! is my native country.  
O my sweetheart, my Algonquin ! 355
- “ When I looked back to behold him,  
Where we parted, to behold him,  
After me he still was gazing,  
O my sweetheart, my Algonquin !
- “ By the tree he still was standing, 360  
By the fallen tree was standing,  
That had dropped into the water,  
O my sweetheart, my Algonquin !
- “ When I think of my beloved,  
Ah me ! think of my beloved, 365  
When my heart is thinking of him,  
O my sweetheart, my Algonquin ! ”
- Such was Hiawatha's Wedding,  
Such the dance of Pau-Puk-Keewis, 370  
Such the story of Iagoo,  
Such the songs of Chibiabos;  
Thus the wedding banquet ended,  
And the wedding guests departed,  
Leaving Hiawatha happy  
With the night and Minnehaha. 375

## XIII.

## BLESSING THE CORN-FIELDS.

Sing, O Song of Hiawatha,  
 Of the happy days that followed,  
 In the land of the Ojibways,<sup>1</sup>  
 In the pleasant land and peaceful !  
 Sing the mysteries of Mondamin,<sup>2</sup> 5  
 Sing the Blessing of the Corn-fields !  
     Buried was the bloody hatchet,  
     Buried was the dreadful war-club,  
     Buried were all warlike weapons,  
     And the war-cry was forgotten. 10  
 There was peace among the nations;  
 Unmolested roved the hunters,  
 Built the birch canoe for sailing,  
 Caught the fish in lake and river,  
 Shot the deer and trapped the beaver; 15  
 Unmolested worked the women,<sup>3</sup>  
 Made their sugar from the maple,  
 Gathered wild rice in the meadows,  
 Dressed the skins of deer and beaver.  
     All around the happy village 20  
 Stood the maize-fields, green and shining,  
 Waved the green plumes of Mondamin,  
 Waved his soft and sunny tresses,  
 Filling all the land with plenty.  
 'Twas the women who in Spring-time 25  
 Planted the broad fields and fruitful,  
 Buried in the earth Mondamin;  
 'Twas the women who in Autumn

<sup>1</sup> See p. xi.<sup>2</sup> See v. 83 foll.<sup>3</sup> The Indian women, as we have already

seen, take entire charge of the domestic part of life, which includes corn-planting and corn-gathering.

Stripped the yellow husks of harvest,  
 Stripped the garments from Mondamin, 30  
 Even as Hiawatha taught them.

Once, when all the maize was planted,  
 Hiawatha, wise and thoughtful,  
 Spake and said to Minnehaha,  
 To his wife, the Laughing Water : 35  
 " You shall bless to-night the corn-fields,  
 Draw a magic circle round them,  
 To protect them from destruction,  
 Blast of mildew, blight of insect,  
 Wagemin, the thief of corn-fields, 40  
 Paimosaid, who steals the maize-ear !<sup>1</sup>

" In the night, when all is silence,  
 In the night, when all is darkness,  
 When the Spirit of Sleep, Nepahwin,  
 Shuts the doors of all the wigwams, 45  
 So that not an ear can hear you,  
 So that not an eye can see you,  
 Rise up from your bed in silence,  
 Lay aside your garments wholly,  
 Walk around the fields you planted,<sup>2</sup> 50  
 Round the borders of the corn-fields,  
 Covered by your tresses only,  
 Robed with darkness as a garment.

" Thus the fields shall be more fruitful,  
 And the passing of your footsteps 55  
 Draw a magic circle round them,  
 So that neither blight nor mildew,  
 Neither burrowing worm nor insect,  
 Shall pass o'er the magic circle;  
 Not the dragon-fly, Kwo-ne-she, 60

<sup>1</sup> See lines 226, 227. These names are impersonations of the blight and other evils which may affect the corn.

<sup>2</sup> This custom is mentioned by Schoolcraft in his larger book on Indian history, manners, and customs.

Nor the spider, Subbekashe,  
 Nor the grasshopper, Pah-puk-keena,<sup>1</sup>  
 Nor the mighty caterpillar,  
 Way-muk-kwana, with the bear-skin,  
 King of all the caterpillars ! ” 65

On the tree-tops near the corn-fields  
 Sat the hungry crows and ravens,  
 Kahgahgee, the King of Ravens,  
 With his band of black marauders,  
 And they laughed at Hiawatha, 70  
 Till the tree-tops shook with laughter,  
 With their melancholy laughter,  
 At the words of Hiawatha.

“ Hear him ! ” said they ; “ hear the Wise Man,  
 Hear the plots of Hiawatha ! ” 75

When the noiseless night descended  
 Broad and dark o’er field and forest,  
 When the mournful Wawonaissa,<sup>2</sup>  
 Sorrowing sang among the hemlocks,  
 And the Spirit of Sleep, Nepahwin, 80  
 Shut the doors of all the wigwams,  
 From her bed rose Laughing Water,  
 Laid aside her garments wholly,  
 And with darkness clothed and guarded,  
 Unashamed and unaffrighted, 85  
 Walked securely round the corn-fields,  
 Drew the sacred, magic circle  
 Of her footprints round the corn-fields.

No one but the Midnight only  
 Saw her beauty in the darkness, 90  
 No one but the Wawonaissa  
 Heard the panting of her bosom ;

<sup>1</sup> This word may be compared with the name Pau-Puk-Keewis, which is different in form, as being the name of a person. The

idea at the bottom, says Mr. Schoolcraft, “ is that of harum-scarum.”

<sup>2</sup> whippoorwill. See xv. 82.

Guskewau, the darkness, wrapped her  
Closely in his sacred mantle,  
So that none might see her beauty, 95  
So that none might boast, "I saw her!"

On the morrow, as the day dawned,  
Kahgahgee, the King of Ravens,  
Gathered all his black marauders,  
Crows and blackbirds, jays and ravens, 100  
Clamorous on the dusky tree-tops,  
And descended, fast and fearless,  
On the fields of Hiawatha,  
On the grave of the Mondamin.

"We will drag Mondamin," said they, 105  
"From the grave where he is buried,  
Spite of all the magic circles  
Laughing Water draws around it,  
Spite of all the sacred footprints  
Minnehaha stamps upon it!" 110

But the wary Hiawatha,  
Ever thoughtful, careful, watchful,  
Had o'erheard the scornful laughter  
When they mocked him from the tree-tops.  
"Kaw!" he said, "my friends the ravens! 115  
Kahgahgee, my King of Ravens!  
I will teach you all a lesson  
That shall not be soon forgotten!"

He had risen before the daybreak,  
He had spread o'er all the corn-fields 120  
Snares to catch the black marauders,  
And was lying now in ambush  
In the neighboring grove of pine-trees,  
Waiting for the crows and blackbirds,  
Waiting for the jays and ravens. 125

Soon they came with caw and clamor,  
Rush of wings and cry of voices,

To their work of devastation,  
Settling down upon the corn-fields,  
Delving deep with beak and talon, 130  
For the body of Mondamin.  
And with all their craft and cunning,  
All their skill in wiles of warfare,  
They perceived no danger near them,  
Till their claws became entangled, 135  
Till they found themselves imprisoned  
In the snares of Hiawatha.

From his place of ambush came he,  
Striding terrible among them,  
And so awful was his aspect 140  
That the bravest quailed with terror.  
Without mercy he destroyed them  
Right and left, by tens and twenties,  
And their wretched, lifeless bodies  
Hung aloft on poles for scarecrows 145  
Round the consecrated corn-fields,  
As a signal of his vengeance,  
As a warning to marauders.

Only Kahgahgee, the leader,  
Kahgahgee, the King of Ravens, 150  
He alone was spared among them  
As a hostage for his people.  
With his prisoner-string he bound him,  
Led him captive to his wigwam,  
Tied him fast with cords of elm-bark<sup>1</sup> 155  
To the ridge-pole of his wigwam.

"Kahgahgee, my raven!" said he,  
"You the leader of the robbers,  
You the plotter of the mischief,  
The contriver of this outrage, 160

<sup>1</sup> The *cords of elm-bark* are called *prisoner string* because it was the custom to carry them on war parties to bind those who might be taken.



I will keep you, I will hold you,  
As a hostage for your people,  
As a pledge of good behavior ! ”

And he left him, grim and sulky,  
Sitting in the morning sunshine 165

On the summit of the wigwam,  
Croaking fiercely his displeasure,  
Flapping his great sable pinions,  
Vainly struggling for his freedom,  
Vainly calling on his people ! 170

Summer passed, and Shawondasee<sup>1</sup>  
Breathed his sighs o’er all the landscape,  
From the South-land sent his ardors,  
Wafted kisses warm and tender ;  
And the maize-field grew and ripened, 175  
Till it stood in all the splendor  
Of its garments green and yellow,  
Of its tassels and its plumage,  
And the maize-ears full and shining  
Gleamed from bursting sheaths of verdure. 180

Then Nokomis, the old woman,  
Spake, and said to Minnehaha :  
“ ’Tis the Moon when leaves are falling ;  
All the wild-rice has been gathered,  
And the maize is ripe and ready ; 185  
Let us gather in the harvest,  
Let us wrestle with Mondamin,<sup>2</sup>  
Strip him of his plumes and tassels,  
Of his garments green and yellow ! ”

And the merry Laughing Water 190  
Went rejoicing from the wigwam,  
With Nokomis, old and wrinkled,  
And they called the women round them,  
Called the young men and the maidens,

<sup>1</sup> See li. 226.

<sup>2</sup> September.

<sup>3</sup> As Hiawatha had wrestled. See v. 237.

- To the harvest of the corn-fields, 195  
To the husking of the maize-ear.  
On the border of the forest,  
Underneath the fragrant pine-trees,  
Sat the old men and the warriors  
Smoking in the pleasant shadow. 200  
In uninterrupted silence  
Looked they at the gamesome labor  
Of the young men and the women ;  
Listened to their noisy talking,  
To their laughter and their singing, 205  
Heard them chattering like the magpies,  
Heard them laughing like the blue-jays,  
Heard them singing like the robins.  
And whene'er some lucky maiden  
Found a red ear in the husking, 210  
Found a maize-ear red as blood is,  
"Nushka ! " <sup>1</sup> cried they all together,  
"Nushka ! you shall have a sweetheart,  
You shall have a handsome husband ! "  
"Ugh ! " the old men all responded, 215  
From their seats beneath the pine-trees.  
And whene'er a youth or maiden  
Found a crooked ear in husking,  
Found a maize-ear in the husking  
Blighted, mildewed, or misshapen, 220  
Then they laughed and sang together,  
Crept and limped about the corn-fields,  
Mimicked in their gait and gestures  
Some old man, bent almost double,  
Singing singly or together : 225  
"Wagemin, the thief of corn-fields !  
Paimosaid, who steals the maize-ear ! "  
Till the corn-fields rang with laughter,

<sup>1</sup> Look !

Till from Hiawatha's wigwam  
 Kahgahgee, the King of Ravens, 230  
 Screamed and quivered in his anger,  
 And from all the neighboring tree-tops  
 Cawed and croaked the black marauders.  
 "Ugh !" the old men all responded,  
 From their seats beneath the pine-trees ! 235

# XIV.

## PICTURE-WRITING.

In those days said Hiawatha,  
 "Lo ! how all things fade and perish !  
 From the memory of the old men  
 Pass away the great traditions,  
 The achievements of the warriors, 5  
 The adventures of the hunters,  
 All the wisdom of the Medas,<sup>1</sup>  
 All the craft of the Wabenos,  
 All the marvellous dreams and visions  
 Of the Jossakeeds, the Prophets ! 10  
 "Great men die and are forgotten,  
 Wise men speak ; their words of wisdom  
 Perish in the ears that hear them,  
 Do not reach the generations  
 That, as yet unborn, are waiting 15  
 In the great, mysterious darkness  
 Of the speechless days that shall be !<sup>2</sup>

<sup>1</sup> The Medas, Jossakeeds, and Wabenos are said by Schoolcraft ("Indian Tribes of the United States," v. 71) to form three secret societies. The first are magicians, the second are prophets, and the third, most secret of all, are supposed to be in league with the powers of evil.

<sup>2</sup> Some semi-civilized tribes pass their wisdom from generation to generation in rhythmic poems, which are held in the memory by a special class. These poems the Indians, on the whole, do not seem to have had ; their legends were in prose, not so easy to remember.

" On the grave-posts of our fathers  
 Are no signs, no figures painted ;  
 Who are in those graves we know not, 20  
 Only know they are our fathers,  
 Of what kith they are and kindred,  
 From what old, ancestral Totem,<sup>1</sup>  
 Be it Eagle, Bear, or Beaver,  
 They descended, this we know not, 25  
 Only know they are our fathers.

" Face to face we speak together,  
 But we cannot speak when absent,  
 Cannot send our voices from us  
 To the friends that dwell afar off ; 30  
 Cannot send a secret message,  
 But the bearer learns our secret,  
 May pervert it, may betray it,  
 May reveal it unto others."

Thus said Hiawatha, walking 35  
 In the solitary forest,  
 Pondering, musing in the forest,  
 On the welfare of his people.

From his pouch he took his colors,  
 Took his paints of different colors, 40  
 On the smooth bark of a birch-tree  
 Painted many shapes and figures,  
 Wonderful and mystic figures,  
 And each figure had a meaning,  
 Each some word or thought suggested.<sup>2</sup> 45

Gitche Manito the Mighty,

<sup>1</sup> The Totem was the device which indicated the guardian spirit of the fabled ancestor of a family. It was generally some bird or beast. There are a comparatively small number of totems throughout all the tribes ; but all who had the same totem were held related.

<sup>2</sup> All the tribes of Indians have some sort of picture-writing. The Ojibwas held that Manabozho invented theirs. They add, however, that his pictures had a magic power, probably over the thing presented, as in line 140 ; this idea is not uncommon in savage tribes.

He, the Master of Life, was painted  
As an egg, with points projecting  
To the four winds of the heavens.  
Everywhere is the Great Spirit, 50  
Was the meaning of this symbol.

Mitche Manito the Mighty,  
He the dreadful Spirit of Evil,  
As a serpent was depicted,  
As Kenabeek, the great serpent. 55  
Very crafty, very cunning,  
Is the creeping Spirit of Evil,  
Was the meaning of this symbol.

Life and Death he drew as circles,  
Life was white, but Death was darkened ; 60  
Sun and moon and stars he painted,  
Man and beast, and fish and reptile,  
Forests, mountains, lakes, and rivers.

For the earth he drew a straight line,  
For the sky a bow above it ; 65  
White the space between for day-time,  
Filled with little stars for night-time;  
On the left a point for sunrise,  
On the right a point for sunset,  
On the top a point for noontide, 70  
And for rain and cloudy weather  
Waving lines descending from it.

Footprints pointing towards a wigwam  
Were a sign of invitation,  
Were a sign of guests assembling ; 75  
Bloody hands with palms uplifted  
Were a symbol of destruction,  
Were a hostile sign and symbol.<sup>1</sup>

All these things did Hiawatha

<sup>1</sup> These signs are pretty clear to us. Many of the Indian signs are far more difficult of interpretation.

Show unto his wondering people, 80  
And interpreted their meaning,  
And he said : " Behold, your grave-posts  
Have no mark, no sign, nor symbol.  
Go and paint them all with figures ;  
Each one with its household symbol, 85  
With its own ancestral Totem ;  
So that those who follow after  
May distinguish them and know them."

And they painted on the grave-posts  
Of the graves yet unforgotten, 90  
Each his own ancestral Totem,  
Each the symbol of his household ;  
Figures of the Bear and Reindeer,  
Of the Turtle, Crane, and Beaver,  
Each inverted as a token 95  
That the owner was departed,  
That the chief who bore the symbol  
Lay beneath in dust and ashes.

And the Jossakeeds, the Prophets,  
The Wabenos, the Magicians, 100  
And the Medicine-men, the Medas,  
Painted upon bark and deer-skin  
Figures for the songs they chanted,  
For each song a separate symbol,  
Figures mystical and awful, 105  
Figures strange and brightly colored ;  
And each figure had its meaning,  
Each some magic song suggested.

The Great Spirit, the Creator,  
Flashing light through all the heaven ; 110  
The great serpent, the Kenabeek,  
With his bloody crest erected,  
Creeping, looking into heaven ;  
In the sky the sun, that listens,

And the moon eclipsed and dying ; 115  
 Owl and eagle, crane and hen-hawk,  
 And the cormorant, bird of magic ;  
 Headless men that walk the heavens,  
 Bodies lying pierced with arrows,  
 Bloody hands of death uplifted, 120  
 Flags on graves, and great war-captains  
 Grasping both the earth and heaven !

Such as these the shapes they painted  
 On the birch-bark and the deer-skin ;  
 Songs of war and songs of hunting, 125  
 Songs of medicine and of magic,  
 All were written in these figures,  
 For each figure had its meaning,  
 Each its separate song recorded.<sup>1</sup>

Nor forgotten was the Love-Song, 130  
 The most subtle of all medicines,  
 The most potent spell of magic,  
 Dangerous more than war or hunting !  
 Thus the Love-Song was recorded,  
 Symbol and interpretation. 135

First a human figure standing,  
 Painted in the brightest scarlet ;  
 'Tis the lover, the musician,  
 And the meaning is, " My painting  
 Makes me powerful over others." <sup>2</sup> 140

Then the figure seated, singing,  
 Playing on a drum of magic,  
 And the interpretation, " Listen !  
 'Tis my voice you hear, my singing ! " 145  
 Then the same red figure seated

<sup>1</sup> This picture-writing is, of course, different from our writing. We have a small number of signs which are put together in many different ways. The Indians had a separate sign or picture for each word or sentence.

Our writing represents spoken language ; the picture-writing represents the things spoken of. It is something like the old Egyptian hieroglyphics. See pp. xxiii., xxiv. <sup>2</sup> See note to l. 45.

In the shelter of a wigwam,  
And the meaning of the symbol,  
“I will come and sit beside you  
In the mystery of my passion !”

Then two figures, man and woman, 150  
Standing hand in hand together  
With their hands so clasped together  
That they seem in one united,  
And the words thus represented  
Are, “I see your heart within you, 155  
And your cheeks are red with blushes !”

Next the maiden on an island,  
In the centre of an island ;  
And the song this shape suggested  
Was, “Though you were at a distance, 160  
Were upon some far-off island,  
Such the spell I cast upon you,  
Such the magic power of passion,  
I could straightway draw you to me !”

Then the figure of the maiden 165  
Sleeping, and the lover near her,  
Whispering to her in her slumbers,  
Saying, “Though you were far from me  
In the land of Sleep and Silence,  
Still the voice of love would reach you !” 170

And the last of all the figures  
Was a heart within a circle,  
Drawn within a magic circle ;  
And the image had this meaning :  
“Naked lies your heart before me, 175  
To your naked heart I whisper !”

Thus it was that Hiawatha,  
In his wisdom taught the people  
All the mysteries of painting,  
All the art of Picture-Writing, 180



On the smooth bark of the birch-tree,  
On the white skin of the reindeer,  
On the grave-posts of the village.

## XV.

## HIAWATHA'S LAMENTATION.

In those days the Evil Spirits,  
All the Manitos of mischief,  
Fearing Hiawatha's wisdom,  
And his love for Chibiabos,  
Jealous of their faithful friendship, 5  
And their noble words and actions,  
Made at length a league against them,  
To molest them and destroy them.  
Hiawatha, wise and wary,  
Often said to Chibiabos, 10  
"O my brother ! do not leave me,  
Lest the Evil Spirits harm you !"  
Chibiabos, young and heedless,  
Laughing shook his coal-black tresses,  
Answered ever sweet and childlike, 15  
"Do not fear for me, O brother !  
Harm and evil come not near me !"  
Once when Peboan, the Winter,  
Roofed with ice the Big-Sea-Water,  
When the snow-flakes, whirling downward, 20  
Hissed among the withered oak-leaves,  
Changed the pine-trees into wigwams,  
Covered all the earth with silence,—  
Armed with arrows, shod with snow-shoes,  
Heeding not his brother's warning, 25  
Fearing not the Evil Spirits,

Forth to hunt the deer with antlers  
All alone went Chibiabos.

Right across the Big-Sea-Water  
Sprang with speed the deer before him. 30  
With the wind and snow he followed,  
O'er the treacherous ice he followed,  
Wild with all the fierce commotion  
And the rapture of the hunting.

But beneath, the Evil Spirits 35  
Lay in ambush, waiting for him,  
Broke the treacherous ice beneath him,  
Dragged him downward to the bottom,  
Buried in the sand his body.  
Unktahee, the god of water, 40  
He the god of the Dacotahs,  
Drowned him in the deep abysses  
Of the lake of Gitche Gumee.

From the headlands Hiawatha  
Sent forth such a wail of anguish, 45  
Such a fearful lamentation,  
That the bison paused to listen,  
And the wolves howled from the prairies,  
And the thunder in the distance  
Starting answered "Baim-wawa!"<sup>1</sup> 50

Then his face with black he painted,  
With his robe his head he covered,  
In his wigwam sat lamenting,  
Seven long weeks he sat lamenting,  
Uttering still this moan of sorrow :— 55

"He is dead, the sweet musician !  
He the sweetest of all singers !  
He has gone from us forever,  
He has moved a little nearer  
To the Master of all music, 60

<sup>1</sup> The sound of thunder. See iv. 199.

To the Master of all singing !

O my brother, Chibiabos ! ”

And the melancholy fir-trees  
Waved their dark green fans above him,  
Waved their purple cones above him,  
Sighing with him to console him,  
Mingling with his lamentation  
Their complaining, their lamenting.

65

Came the Spring, and all the forest  
Looked in vain for Chibiabos ;  
Sighed the rivulet, Sebowisha,  
Sighed the rushes in the meadow.

70

From the tree-tops sang the bluebird,  
Sang the bluebird, the Owaissa,  
“ Chibiabos ! Chibiabos !  
He is dead, the sweet musician ! ”

75

From the wigwam sang the robin,  
Sang the robin, the Opechee,  
“ Chibiabos ! Chibiabos !  
He is dead, the sweetest singer ! ”

80

And at night through all the forest  
Went the whippoorwill complaining,  
Wailing went the Wawonaissa,  
“ Chibiabos ! Chibiabos !

He is dead, the sweet musician !  
He the sweetest of all singers ! ”

85

Then the medicine-men, the Medas,<sup>1</sup>  
The magicians, the Wabenos,  
And the Jossakeeds, the prophets,  
Came to visit Hiawatha ;

90

<sup>1</sup> This account of Indian medicine is very curious. Like most uncivilized peoples, the Indians confuse the ideas of medicine and magic. Their customs lead everyone to have some personal charm, his own “ medicine,” usually the skin of some bird or

beast (see ll. 95, 126), of which he has been told in a dream. In addition to the usual charms, the medicine-men used herbs and performed incantations and ceremonies, as in ll. 111, 145. Every man carried his medicine in a special bag or pouch (l. 94).

Built a Sacred Lodge beside him,  
 To appease him, to console him,  
 Walked in silent, grave procession,  
 Bearing each a pouch of healing,  
 Skin of beaver, lynx, or otter, 95  
 Filled with magic roots and simples,  
 Filled with very potent medicines.

When he heard their steps approaching,  
 Hiawatha ceased lamenting,  
 Called no more on Chibiabos ; 100  
 Naught he questioned, naught he answered,  
 But his mournful head uncovered,  
 From his face the mourning colors  
 Washed he slowly and in silence,  
 Slowly and in silence followed 105  
 Onward to the Sacred Wigwam.<sup>1</sup>

There a magic drink they gave him,  
 Made of Nahma-wusk,<sup>2</sup> the spearmint,  
 And Wabeno-wusk,<sup>3</sup> the yarrow,  
 Roots of power, and herbs of healing ; 110  
 Beat their drums, and shook their rattles ;  
 Chanted singly and in chorus,  
 Mystic songs, like these, they chanted.

“ I myself, myself ! behold me !  
 ’Tis the great Gray Eagle talking ; 115  
 Come, ye white crows, come and hear him !  
 The loud-speaking thunder helps me ;  
 All the unseen spirits help me ;  
 I can hear their voices calling,  
 All around the sky I hear them ! 120  
 I can blow you strong, my brother,  
 I can heal you, Hiawatha ! ”

“ Hi-au-ha ! ” replied the chorus,  
 “ Way-ha-way ! ” the mystic chorus.

<sup>1</sup> A special wigwam was built for the ceremonies.

<sup>2</sup> The word would seem to mean fish-herb,  
<sup>3</sup> the magic herb. See xii, 243.

“ Friends of mine are all the serpents ! 125

Hear me shake my skin of hen-hawk !

Mahng,<sup>1</sup> the white loon, I can kill him ;

I can shoot your heart and kill it !

I can blow you strong, my brother,

I can heal you, Hiawatha ! ” 130

“ Hi-au-ha ! ” replied the chorus,

“ Way-ha-way ! ” the mystic chorus.

“ I myself, myself ! the prophet !

When I speak the wigwam trembles,

Shakes the Sacred Lodge with terror, 135

Hands unseen begin to shake it !

When I walk, the sky I tread on

Bends and makes a noise beneath me !

I can blow you strong, my brother !

Rise and speak, O Hiawatha ! ” 140

“ Hi-au-ha ! ” replied the chorus,

“ Way-ha-way ! ” the mystic chorus.

Then they shook their medicine-pouches

O'er the head of Hiawatha,

Danced their medicine-dance around him ; 145

And upstarting wild and haggard,

Like a man from dreams awakened,

He was healed of all his madness.

As the clouds are swept from heaven,

Straightway from his brain departed 150

All his moody melancholy ;

As the ice is swept from rivers,

Straightway from his heart departed

All his sorrow and affliction.

Then they summoned Chibiabos 155

From his grave beneath the waters,

From the sands of Gitche Gumeë

Summoned Hiawatha's brother.

<sup>1</sup> In iii. 235 Hiawatha was called Mahn-go-taysee, or Loon Heart.

And so mighty was the magic  
 Of that cry and invocation, 160  
 That he heard it as he lay there  
 Underneath the Big-Sea-Water ;  
 From the sand he rose and listened,  
 Heard the music and the singing,  
 Came, obedient to the summons, 165  
 To the doorway of the wigwam,  
 But to enter they forbade him.

Through a chink a coal they gave him,  
 Through the door a burning fire-brand ;  
 Ruler in the Land of Spirits, 170  
 Ruler o'er the dead, they made him,  
 Telling him a fire to kindle  
 For all those that died thereafter,  
 Camp-fires for their night encampments  
 On their solitary journey<sup>1</sup> 175  
 To the kingdom of Ponemah,  
 To the land of the Hereafter.

From the village of his childhood,  
 From the homes of those who knew him,  
 Passing silent through the forest, 180  
 Like a smoke-wreath wafted sideways,  
 Slowly vanished Chibiabos !  
 Where he passed, the branches moved not,  
 Where he trod, the grasses bent not,  
 And the fallen leaves of last year 185  
 Made no sound beneath his footsteps.

Four whole days he journeyed onward  
 Down the pathway of the dead men ;  
 On the dead man's strawberry feasted,  
 Crossed the melancholy river, 190  
 On the swinging log<sup>2</sup> he crossed it,

<sup>1</sup> The journey to the land of spirits is described a few lines below.

<sup>2</sup> This dangerous bridge may remind one

of the narrow bridge Al-Sirat, over which the Mohammedan must pass on his way to Paradise.

Came unto the Lake of Silver,  
 In the Stone Canoe<sup>1</sup> was carried  
 To the Islands of the Blessed,<sup>2</sup>  
 To the land of ghosts and shadows. 195

On that journey, moving slowly,  
 Many weary spirits saw he,  
 Panting under heavy burdens,  
 Laden with war-clubs, bows and arrows,  
 Robes of fur, and pots and kettles, 200  
 And with food that friends had given  
 For that solitary journey.<sup>3</sup>

"Ay! why do the living," said they,  
 "Lay such heavy burdens on us!  
 Better were it to go naked, 205  
 Better were it to go fasting,  
 Than to bear such heavy burdens  
 On our long and weary journey!"

Forth then issued Hiawatha,  
 Wandered eastward, wandered westward, 210  
 Teaching men the use of simples<sup>4</sup>  
 And the antidotes for poisons,  
 And the cure of all diseases.  
 Thus was first made known to mortals  
 All the mystery of Medamin, 215  
 All the sacred art of healing.

<sup>1</sup> The legend of the White Stone Canoe is not in "Algic Researches." It is too long to tell here, but may be found in Schoolcraft's "Hiawatha Legends," p. 223.

<sup>2</sup> See xix. 172-187, and xx. 159, 178, and xxi. 245.

<sup>3</sup> It was the custom of the Indians, as of various other peoples, to bury with the dead the articles which would be needful to them in the hereafter. But see xix. 188-204.

<sup>4</sup> or simple remedies of herbs.

## XVI.

## PAU-PUK-KEEWIS.

You shall hear how Pau-Puk-Keewis  
 He, the handsome Yenadizze,<sup>1</sup>  
 Whom the people called the Storm Fool,  
 Vexed the village with disturbance ;  
 You shall hear of all his mischief, 5  
 And his flight from Hiawatha,  
 And his wondrous transmigrations,  
 And the end of his adventures.  
     On the shores of Gitche Gumee,  
 On the dunes of Nagow Wudjoo,<sup>2</sup> 10  
 By the shining Big-Sea-Water  
 Stood the lodge of Pau-Puk-Keewis.  
 It was he who in his frenzy  
 Whirled these drifting sands together,  
 On the dunes of Nagow Wudjoo, 15  
 When, among the guests assembled,  
 He so merrily and madly  
 Danced at Hiawatha's wedding,  
 Danced the Beggar's Dance to please them.<sup>3</sup>  
     Now, in search of new adventures, 20  
 From his lodge went Pan-Puk-Keewis,  
 Came with speed into the village,  
 Found the young men all assembled  
 In the lodge of old Iagoo,  
 Listening to his monstrous stories, 25  
 To his wonderful adventures.  
     He was telling them the story  
 Of Ojeeg, the Summer-Maker,<sup>4</sup>

<sup>1</sup> A Yenadizze is an idle, useless sort of Lake Superior to the east of the Pictured vagabond. Rocks. <sup>2</sup> as described in xi. 97-120.

<sup>3</sup> the Grand Sable, on the south shore of <sup>4</sup> to be found in "Algic Researches," i. 57.



- How he made a hole in heaven,  
How he climbed up into heaven, 30  
And let out the summer-weather,  
The perpetual, pleasant Summer ;  
How the Otter first essayed it ;  
How the Beaver, Lynx, and Badger  
Tried in turn the great achievement, 35  
From the summit of the mountain  
Smote their fists against the heavens,  
Smote against the sky their foreheads,  
Cracked the sky, but could not break it ;  
How the Wolverine, uprising, 40  
Made him ready for the encounter,  
Bent his knees down, like a squirrel,  
Drew his arms back, like a cricket.
- “ Once he leaped,” said old Iagoo,  
“ Once he leaped, and lo ! above him 45  
Bent the sky, as ice in rivers  
When the waters rise beneath it ;  
Twice he leaped, and lo ! above him  
Cracked the sky, as ice in rivers  
When the freshet is at highest ! 50  
Thrice he leaped, and lo ! above him  
Broke the shattered sky asunder,  
And he disappeared within it,  
And Ojeeg, the Fisher Weasel,  
With a bound went in behind him ! ” 55
- “ Hark you ! ” shouted Pau-Puk-Keewis  
As he entered at the doorway ;  
“ I am tired of all this talking,  
Tired of old Iagoo’s stories,  
Tired of Hiawatha’s wisdom. 60  
Here is something to amuse you,  
Better than this endless talking.”  
Then from out his pouch of wolf-skin

Forth he drew with solemn manner,  
All the game of Bowl and Counters, 65  
Pugasaing, with thirteen pieces.  
White on one side were they painted,  
And vermilion on the other ;  
Two Kenabeeks or great serpents,  
Two Ininewug or wedge-men, 70  
One great war-club, Pugamaugun,  
And one slender fish, the Keego,  
Four round pieces, Ozawabeeks,  
And three Sheshebwug or ducklings.  
All were made of bone and painted, 75  
All except the Ozawabeeks ;  
These were brass, on one side burnished,  
And were black upon the other.

In a wooden bowl he placed them,  
Shook and jostled them together, 80  
Threw them on the ground before him.  
Thus exclaiming and explaining:  
“ Red side up are all the pieces,  
And one great Kenabeek standing  
On the bright side of a brass piece, 85  
On a burnished Ozawabeek ;  
Thirteen tens and eight are counted.”

Then again he shook the pieces,  
Shook and jostled them together,  
Threw them on the ground before him, 90  
Still exclaiming and explaining :  
“ White are both the great Kenabeeks,  
White the Ininewug, the wedge-men,  
Red are all the other pieces ;  
Five tens and an eight are counted.” 95

Thus he taught the game of hazard,  
Thus displayed it and explained it,  
Running through its various chances,

Various changes, various meanings :  
 Twenty curious eyes stared at him, 100  
 Full of eagerness stared at him.

“Many games,” said old Iagoo,  
 “Many games of skill and hazard  
 Have I seen in different nations,  
 Have I played in different countries. 105

He who plays with old Iagoo  
 Must have very nimble fingers ;  
 Though you think yourself so skilful  
 I can beat you, Pau-Puk-Keewis,  
 I can even give you lessons 110  
 In your game of Bowl and Counters !”

So they sat and played together,  
 All the old men and the young men,  
 Played for dresses, weapons, wampum,  
 Played till midnight, played till morning, 115  
 Played until the Yenadizze,

Till the cunning Pau-Puk-Keewis,  
 Of their treasures had despoiled them,  
 Of the best of all their dresses,  
 Shirts of deer-skin, robes of ermine, 120  
 Belts of wampum, crests of feathers,  
 Warlike weapons, pipes and pouches.<sup>1</sup>  
 Twenty eyes glared wildly at him,  
 Like the eyes of wolves glared at him.

Said the lucky Pau-Puk-Keewis : 125

“In my wigwam I am lonely,  
 In my wanderings and adventures  
 I have need of a companion,  
 Fain would have a Meshinauwa,  
 An attendant and pipe-bearer. 130  
 I will venture all these winnings,  
 All these garments heaped about me,

<sup>1</sup> Indians are apt to be great gamblers ; they will often, as here, gamble away everything they possess.

All this wampum, all these feathers,  
On a single throw will venture  
All against the young man yonder ! ” 135  
’Twas a youth of sixteen summers,  
’Twas a nephew of Iagoo ;  
Face-in-a-Mist, the people called him.  
As the fire burns in a pipe-head  
Dusky red beneath the ashes, 140  
So beneath his shaggy eyebrows  
Glowed the eyes of old Iagoo.  
“ Ugh ! ” he answered very fiercely ;  
“ Ugh ! ” they answered all and each one.  
Seized the wooden bowl the old man, 145  
Closely in his bony fingers  
Clutched the fatal bowl, Onagon,  
Shook it fiercely and with fury,  
Made the pieces ring together  
As he threw them down before him. 150  
Red were both the great Kenabeeks,  
Red the Ininewug, the wedge-men,  
Red the Sheshebwug, the ducklings,  
Black the four brass Ozawabeeks,  
White alone the fish, the Keego ; 155  
Only five the pieces counted !  
Then the smiling Pau-Puk-Keewis  
Shook the bowl and threw the pieces ;  
Lightly in the air he tossed them,  
And they fell about him scattered ; 160  
Dark and bright the Ozawabeeks,  
Red and white the other pieces,  
And upright among the others  
One Ininewug was standing,  
Even as crafty Pau-Puk-Keewis 165  
Stood alone among the players,  
Saying, “ Five tens ! mine the game is ! ”

Twenty eyes glared at him fiercely,  
Like the eyes of wolves glared at him,  
As he turned and left the wigwam, 170  
Followed by his Meshinauwa,  
By the nephew of Iagoo,  
By the tall and graceful stripling,  
Bearing in his arms the winnings,  
Shirts of deer-skin, robes of ermine, 175  
Belts of wampum, pipes and weapons.

“Carry them,” said Pau-Puk-Keewis,  
Pointing with his fan of feathers,  
“To my wigwam far to eastward,  
On the dunes of Nagow Wudjoo !” 180

Hot and red with smoke and gambling  
Were the eyes of Pau-Puk-Keewis  
As he came forth to the freshness  
Of the pleasant Summer morning.  
All the birds were singing gayly, 185  
All the streamlets flowing swiftly,  
And the heart of Pau-Puk-Keewis  
Sang with pleasure as the birds sing,  
Beat with triumph like the streamlets,  
As he wandered through the village, 190  
In the early gray of morning,  
With his fan of turkey-feathers,  
With his plumes and tufts of swan’s down,  
Till he reached the farthest wigwam,  
Reached the lodge of Hiawatha. 195

Silent was it and deserted ;  
No one met him at the doorway,  
No one came to bid him welcome ;  
But the birds were singing round it,  
In and out and round the doorway, 200  
Hopping, singing, fluttering, feeding,  
And aloft upon the ridge-pole

Kahgabgee, the King of Ravens,  
Sat with fiery eyes, and, screaming,  
Flapped his wings at Pau-Puk-Keewis. 205

“All are gone ! the lodge is empty !”  
Thus it was spake Pau-Puk-Keewis,  
In his heart resolving mischief ;—  
“Gone is wary Hiawatha,  
Gone the silly Laughing Water, 210  
Gone Nokomis, the old woman,  
And the lodge is left unguarded !”

By the neck he seized the raven,  
Whirled it round him like a rattle,<sup>2</sup>  
Like a medicine-pouch<sup>2</sup> he shook it, 215  
Strangled Kahgabgee, the raven,  
From the ridge-pole of the wigwam  
Left its lifeless body hanging,  
As an insult to its master,  
As a taunt to Hiawatha. 220

With a stealthy step he entered,  
Round the lodge in wild disorder  
Threw the household things about him,  
Piled together in confusion  
Bowls of wood and earthen kettles, 225  
Robes of buffalo and beaver,  
Skins of otter, lynx, and ermine,  
As an insult to Nokomis,  
As a taunt to Minnehaha.

Then departed Pau-Puk-Keewis, 230  
Whistling, singing through the forest,  
Whistling gayly to the squirrels,  
Who from hollow boughs above him  
Dropped their acorn-shells upon him,  
Singing gayly to the wood-birds, 235

<sup>1</sup> See xiii. 156.

<sup>2</sup> See xv. 111, 148.

Who from out the leafy darkness  
 Answered with a song as merry.

Then he climbed the rocky headlands  
 Looking o'er the Gitche Gumee,  
 Perched himself upon their summit, 240  
 Waiting full of mirth and mischief  
 The return of Hiawatha.

Stretched upon his back he lay there ;  
 Far below him plashed the waters,  
 Plashed and washed the dreamy waters ; 245  
 Far above him swam the heavens,  
 Swam the dizzy, dreamy heavens ;  
 Round him hovered, fluttered, rustled,  
 Hiawatha's mountain chickens,<sup>1</sup>  
 Flock-wise swept and wheeled about him, 250  
 Almost brushed him with their pinions.

And he killed them as he lay there,  
 Slaughtered them by tens and twenties,  
 Threw their bodies down the headland,  
 Threw them on the beach below him, 255  
 Till at length Kayoshk, the sea-gull,<sup>2</sup>  
 Perched upon a crag above them,  
 Shouted : " It is Pau-Puk-Keewis !  
 He is slaying us by hundreds !  
 Send a message to our brother, 260  
 Tidings send to Hiawatha ! "

## XVII.

### THE HUNTING OF PAU-PUK-KEEWIS.

Full of wrath was Hiawatha  
 When he came into the village,  
 Found the people in confusion,

<sup>1</sup> See iii. 150.

<sup>2</sup> See viii. 184.

Heard of all the misdemeanors,  
All the malice and the mischief, 5  
Of the cunning Pau-Puk-Keewis.

Hard his breath came through his nostrils,  
Through his teeth he buzzed and muttered  
Words of anger and resentment,  
Hot and humming, like a hornet. 10

"I will slay this Pau-Puk-Keewis,  
Slay this mischief-maker !" said he.  
"Not so long and wide the world is,  
Not so rude and rough the way is,  
That my wrath shall not attain him, 15  
That my vengeance shall not reach him !"

Then in swift pursuit departed  
Hiawatha and the hunters  
On the trail of Pau-Puk-Keewis,  
Through the forest, where he passed it, 20  
To the headlands where he rested ;  
But they found not Pau-Puk-Keewis,  
Only in the trampled grasses,  
In the whortleberry-bushes,  
Found the couch where he had rested, 25  
Found the impress of his body.

From the lowlands far beneath them,  
From the Muskoday, the meadow,  
Pau-Puk-Keewis, turning backward,  
Made a gesture of defiance, 30  
Made a gesture of derision ;  
And aloud cried Hiawatha,  
From the summit of the mountain :  
"Not so long and wide the world is,  
Not so rude and rough the way is, 35  
But my wrath shall overtake you,  
And my vengeance shall attain you !"

Over rock and over river,



Thorough bush, and brake, and forest,  
Ran the cunning Pau-Puk-Keewis ; 40  
Like an antelope he bounded,  
Till he came unto a streamlet  
In the middle of the forest,  
To a streamlet still and tranquil,  
That had overflowed its margin, 45  
To a dam made by the beavers,  
To a pond of quiet water,'  
Where knee-deep the trees were standing,  
Where the water-lilies floated,  
Where the rushes waved and whispered. 50

On the dam stood Pau-Puk-Keewis,  
On the dam of trunks and branches,  
Through whose chinks the water spouted,  
O'er whose summit flowed the streamlet.  
From the bottom rose a beaver, 55  
Looked with two great eyes of wonder,  
Eyes that seemed to ask a question,  
At the stranger, Pau-Puk-Keewis.

On the dam stood Pau-Puk-Keewis,  
O'er his ankles flowed the streamlet,  
Flowed the bright and silvery water,  
And he spake unto the beaver,  
With a smile he spake in this wise :

“ O my friend Ahmeek, the beaver,  
Cool and pleasant is the water,  
Let me dive into the water,  
Let me rest there in your lodges ;  
Change me, too, into a beaver ! ”

Cautiously replied the beaver,  
With reserve he thus made answer : 70  
“ Let me first consult the others.

<sup>1</sup> The beaver is one of the most ingenious of builders. He dams up a stream to make deep, quiet water in which to build his house.

Let me ask the other beavers."  
Down he sank into the water,  
Heavily sank he, as a stone sinks,  
Down among the leaves and branches, 75  
Brown and matted at the bottom.

On the dam stood Pau-Puk-Keewis,  
O'er his ankles flowed the streamlet,  
Spouted through the chinks below him,  
Dashed upon the stones beneath him, 80  
Spread serene and calm before him,  
And the sunshine and the shadows  
Fell in flecks and gleams upon him,  
Fell in little shining patches,  
Through the waving, rustling branches. 85

From the bottom rose the beavers,  
Silently above the surface  
Rose one head and then another,  
Till the pond seemed full of beavers,  
Full of black and shining faces. 90

To the beavers Pau-Puk-Keewis  
Spake entreating, said in this wise :  
" Very pleasant is your dwelling,  
O my friends ! and safe from danger ;  
Can you not with all your cunning, 95  
All your wisdom and contrivance,  
Change me, too, into a beaver ? "

" Yes ! " replied Ahmeek, the beaver,  
He the King of all the beavers,  
" Let yourself slide down among us, 100  
Down into the tranquil water. "

Down into the pond among them  
Silently sank Pau-Puk-Keewis ;  
Black became his shirt of deer-skin,  
Black his moccasins and leggings, 105  
In a broad black tail behind him

Spread his fox-tails and his fringes ;  
He was changed into a beaver.

“ Make me large,” said Pau-Puk-Keewis,  
“ Make me large and make me larger, 110  
Larger than the other beavers.”

“ Yes,” the beaver chief responded,  
“ When our lodge below you enter  
In our wigwam we will make you  
Ten times larger than the others.” 115

Thus into the clear brown water  
Silently sank Pau-Puk-Keewis ;  
Found the bottom covered over  
With the trunks of trees and branches,  
Hoards of food against the winter,<sup>1</sup> 120  
Piles and heaps against the famine,  
Found the lodge with arching doorway,  
Leading into spacious chambers.

Here they made him large and larger,  
Made him largest of the beavers, 125  
Ten times larger than the others.

“ You shall be our ruler,” said they ;  
“ Chief and king of all the beavers.”

But not long had Pau-Puk-Keewis  
Sat in state among the beavers, 130  
When there came a voice of warning  
From the watchman at his station  
In the water-flags and lilies,  
Saying, “ Here is Hiawatha !  
Hiawatha with his hunters ! ” 135

Then they heard a cry above them,  
Heard a shouting and a tramping,  
Heard a crashing and a rushing,  
And the water round and o’er them

<sup>1</sup> The beaver’s food is the bark of trees.

Sank and sucked away in eddies, 140  
And they knew their dam was broken.<sup>1</sup>

On the lodge's roof the hunters  
Leaped, and broke it all asunder ;  
Streamed the sunshine through the crevice,  
Sprang the beavers through the doorway, 145  
Hid themselves in deeper water,  
In the channel of the streamlet ;  
But the mighty Pau-Puk-Keewis  
Could not pass beneath the doorway ;  
He was puffed with pride and feeding, 150  
He was swollen like a bladder.

Through the roof looked Hiawatha,  
Cried aloud, " O Pau-Puk-Keewis !  
Vain are all your craft and cunning,  
Vain your manifold disguises! 155  
Well I know you, Pau-Puk-Keewis ! "

With their clubs they beat and bruised him,  
Beat to death poor Pau-Puk-Keewis,  
Pounded him as maize is pounded,<sup>2</sup>  
Till his skull was crushed to pieces. 160

Six tall hunters, lithe and limber,  
Bore him home on poles and branches,  
Bore the body of the beaver ;  
But the ghost, the Jeebi in him,  
Thought and felt as Pau-Puk-Keewis, 165  
Still lived on as Pau-Puk-Keewis.

And it fluttered, strove, and struggled,  
Waving hither, waving thither,  
As the curtains of a wigwam<sup>3</sup>  
Struggle with their thongs of deer-skin, 170  
When the wintry wind is blowing ;

<sup>1</sup> When the dam is broken, the stream flows on as before, and the beaver's house is exposed.

<sup>2</sup> The Indians pound the dry corn as we grind it.

<sup>3</sup> See l. 237 below,

Till it drew itself together,  
 Till it rose up from the body,  
 Till it took the form and features  
 Of the cunning Pau-Puk-Keewis<sup>1</sup> 175  
 Vanishing into the forest.

But the wary Hiawatha  
 Saw the figure ere it vanished,  
 Saw the form of Pau-Puk-Keewis  
 Glide into the soft blue shadow 180  
 Of the pine-trees of the forest :  
 Toward the squares of white<sup>2</sup> beyond it,  
 Toward an opening in the forest,  
 Like a wind it rushed and panted,  
 Bending all the boughs before it, 185  
 And behind it, as the rain comes,  
 Came the steps of Hiawatha.

To a lake with many islands  
 Came the breathless Pau-Puk-Keewis,  
 Where among the water-lilies 190  
 Pishnekuh, the brant, were sailing ;  
 Through the tufts of rushes floating,  
 Steering through the reedy islands.  
 Now their broad black beaks they lifted,  
 Now they plunged beneath the water, 195  
 Now they darkened in the shadow,  
 Now they brightened in the sunshine.

"Pishnekuh !" cried Pau-Puk-Keewis,  
 "Pishnekuh ! my brothers !" said he,  
 "Change me to a brant with plumage, 200  
 With a shining neck and feathers,  
 Make me large, and make me larger,  
 Ten times larger than the others."

<sup>1</sup> The Indian legend (in "Algie Researches") says, "As soon as his flesh got cold, his *Jee-bi* went off."

<sup>2</sup> You may see the "squares of white" by looking through a belt of pine-trees to the sunlit open country beyond.

Straightway to a brant they changed him,  
 With two huge and dusky pinions, 205  
 With a bosom smooth and rounded,  
 With a bill like two great paddles,  
 Made him larger than the others,  
 Ten times larger than the largest,  
 Just as, shouting from the forest, 210  
 On the shore stood Hiawatha.

Up they rose with cry and clamor,  
 With a whirr and beat of pinions,  
 Rose up from the reedy islands,  
 From the water-flags and lilies. 215  
 And they said to Pau-Puk-Keewis :  
 " In your flying, look not downward,  
 Take good heed and look not downward,  
 Lest some strange mischance should happen,  
 Lest some great mishap befall you ! " 220

Fast and far they fled to northward,  
 Fast and far through mist and sunshine,  
 Fed among the moor and fen-lands  
 Slept among the reeds and rushes.  
 On the morrow as they journeyed, 225  
 Buoyed and lifted by the South-wind,  
 Wafted onward by the South-wind,  
 Blowing fresh and strong behind them,  
 Rose a sound of human voices,  
 Rose a clamor from beneath them, 230  
 From the lodges of a village,  
 From the people miles beneath them.

For the people of the village  
 Saw the flock of brant with wonder,  
 Saw the wings of Pau-Puk-Keewis 235  
 Flapping far up in the ether,  
 Broader than two doorway curtains.<sup>1</sup>

<sup>1</sup> the doors of an Indian lodge.

Pau-Puk-Keewis heard the shouting,  
Knew the voice of Hiawatha,  
Knew the outcry of Iagoo, 240  
And, forgetful of the warning,  
Drew his neck in, and looked downward,  
And the wind that blew behind him  
Caught his mighty fan of feathers,  
Sent him wheeling, whirling downward ! 245

All in vain did Pau-Puk-Keewis  
Struggle to regain his balance !  
Whirling round and round and downward,  
He beheld in turn the village  
And in turn the flock above him, 250  
Saw the village coming nearer,  
And the flock receding farther,  
Heard the voices growing louder,  
Heard the shouting and the laughter ;  
Saw no more the flock above him, 255  
Only saw the earth beneath him ;  
Dead out of the empty heaven,  
Dead among the shouting people,  
With a heavy sound and sullen,  
Fell the brant with broken pinions. 260

But his soul, his ghost, his shadow,  
Still survived as Pau-Puk-Keewis,  
Took again the form and features  
Of the handsome Yenadizze,  
And again went rushing onward, 265  
Followed fast by Hiawatha,  
Crying : " Not so wide the world is,  
Not so long and rough the way is,  
But my wrath will overtake you,  
But my vengeance shall attain you ! " 270

And so near he came, so near him,  
That his hand was stretched to seize him,

His right hand to seize and hold him,  
 When the cunning Pau-Puk-Keewis  
 Whirled and spun about in circles, 275  
 Fanned the air into a whirlwind,  
 Danced the dust and leaves about him,  
 And amid the whirling eddies  
 Sprang into a hollow oak-tree,  
 Changed himself into a serpent, 280  
 Gliding out through root and rubbish.

With his right hand Hiawatha  
 Smote amain the hollow oak-tree,  
 Rent it into shreds and splinters,  
 Left it lying there in fragments. 285  
 But in vain ; for Pau-Puk-Keewis,  
 Once again in human figure,  
 Full in sight ran on before him,  
 Sped away in gust and whirlwind,  
 On the shores of Gitche Gumees, 290  
 Westward by the Big-Sea-Water,  
 Came unto the rocky headlands,  
 To the Pictured Rocks of sandstone,<sup>1</sup>  
 Looking over lake and landscape.

And the Old Man of the Mountain, 295  
 He the Manito of Mountains,  
 Opened wide his rocky doorways,  
 Opened wide his deep abysses,  
 Giving Pau-Puk-Keewis shelter  
 In his caverns dark and dreary, 300  
 Bidding Pau-Puk-Keewis welcome  
 To his gloomy lodge of sandstone.

There without stood Hiawatha,  
 Found the doorways closed against him,  
 With his mittens, Minjekahwun,<sup>2</sup> 305

<sup>1</sup> These remarkable rocks are on the south shore of Lake Superior in Alger County, Michigan.

<sup>2</sup> See iv. 16.



Smote great caverns in the sandstone,  
Cried aloud in tones of thunder,  
"Open! I am Hiawatha!"

But the Old Man of the Mountain  
Opened not, and made no answer 310  
From the silent crags of sandstone,  
From the gloomy rock abysses.

Then he raised his hands to heaven,  
Called imploring on the tempest,  
Called Waywassimo, the lightning, 315  
And the thunder, Annemeekee;  
And they came with night and darkness,  
Sweeping down the Big-Sea-Water  
From the distant Thunder Mountains;  
And the trembling Pau-Puk-Keewis 320  
Heard the footsteps of the thunder,  
Saw the red eyes of the lightning,  
Was afraid, and crouched and trembled.

Then Waywassimo, the lightning,  
Smote the doorways of the caverns, 325  
With his war-club smote the doorways,  
Smote the jutting crags of sandstone,  
And the thunder, Annemeekee,  
Shouted down into the caverns,  
Saying, "Where is Pau-Puk-Keewis?" 330  
And the crags fell, and beneath them  
Dead among the rocky ruins  
Lay the cunning Pau-Puk-Keewis,  
Lay the handsome Yenadizze,  
Slain in his own human figure.<sup>1</sup> 335

Ended were his wild adventures,  
Ended were his tricks and gambols,  
Ended all his craft and cunning,  
Ended all his mischief-making,

<sup>1</sup> Only when slain in his own figure was he really dead.

All his gambling and his dancing, 340  
 All his wooing of the maidens.

Then the noble Hiawatha

Took his soul, his ghost, his shadow,  
 Spake and said : " O Pau-Puk-Keewis, 345  
 Never more in human figure

Shall you search for new adventures ;  
 Never more with jest and laughter  
 Dance the dust and leaves in whirlwinds ;  
 But above there in the heavens  
 You shall soar and sail in circles ; 350

I will change you to an eagle,  
 To Keneu, the great war-eagle,<sup>1</sup>  
 Chief of all the fowls with feathers,  
 Chief of Hiawatha's chickens."

And the name of Pau-Puk-Keewis 355  
 Lingers still among the people,  
 Lingers still among the singers,  
 And among the story-tellers ;

And in Winter, when the snow-flakes  
 Whirl in eddies round the lodges, 360  
 When the wind in gusty tumult

O'er the smoke-flue pipes and whistles,  
 " There," they cry, " comes Pau-Puk-Keewis ;  
 He is dancing through the village,  
 He is gathering in his harvest ! " 365

## XVIII.

### THE DEATH OF KWASIND.

Far and wide among the nations  
 Spread the name and fame of Kwasind ;  
 No man dared to strive with Kwasind,

<sup>1</sup> See ix. 258.

No man could compete with Kwasind.  
 But the mischievous Puk-Wudjies, 5  
 They the envious Little People,<sup>1</sup>  
 They the fairies and the pygmies,  
 Plotted and conspired against him.

"If this hateful Kwasind," said they,<sup>2</sup>  
 "If this great, outrageous fellow 10  
 Goes on thus a little longer,  
 Tearing everything he touches,  
 Rending everything to pieces,  
 Filling all the world with wonder,  
 What becomes of the Puk-Wudjies? 15  
 Who will care for the Puk-Wudjies?  
 He will tread us down like mushrooms,  
 Drive us all into the water,  
 Give our bodies to be eaten  
 By the wicked Nee-ba-naw-baigs, 20  
 By the Spirits of the water!"

So the angry Little People  
 All conspired against the Strong Man,  
 All conspired to murder Kwasind.  
 Yes, to rid the world of Kwasind, 25  
 The audacious, overbearing,  
 Heartless, haughty, dangerous Kwasind!

Now this wondrous strength of Kwasind  
 In his crown alone was seated ;  
 In his crown too was his weakness ;<sup>3</sup> 30  
 There alone could he be wounded,  
 Nowhere else could weapon pierce him,  
 Nowhere else could weapon harm him.

Even there the only weapon  
 That could wound him, that could slay him, 35

<sup>1</sup> The Indians accounted for the existence of the "Little People" by the tale of Osseo. See xii. 33-301.

taken from the legend of Kwasind, "Algie Researches," ii. 160.

<sup>2</sup> The jealousy of the "Little People" is

<sup>3</sup> So it had been with the Pearl-Feather, ix. 211.

Was the seed-cone of the pine-tree,<sup>1</sup>  
 Was the blue-cone of the fir-tree.  
 This was Kwasind's fatal secret,  
 Known to no man among mortals ;  
 But the cunning Little People, 40  
 The Puk-Wudjies, knew the secret,  
 Knew the only way to kill him.

So they gathered cones together,  
 Gathered seed-cones of the pine-tree,  
 Gathered blue-cones of the fir-tree, 45  
 In the woods by Taquamenaw,<sup>2</sup>  
 Brought them to the river's margin,  
 Heaped them in great piles together,  
 Where the red rocks from the margin  
 Jutting overhang the river. 50  
 There they lay in wait for Kwasind,  
 The malicious Little People.

'Twas an afternoon in Summer ;  
 Very hot and still the air was,  
 Very smooth the gliding river, 55  
 Motionless the sleeping shadows :  
 Insects glistened in the sunshine,  
 Insects skated on the water,  
 Filled the drowsy air with buzzing,  
 With a far-resounding war-cry. 60

Down the river came the Strong Man,  
 In his birch canoe came Kwasind,  
 Floating slowly down the current  
 Of the sluggish Taquamenaw,  
 Very languid with the weather, 65  
 Very sleepy with the silence.

From the overhanging branches,  
 From the tassels of the birch-trees,

<sup>1</sup>The idea that a hero could be slain only by some singular weapon is also seen in the combat between Hiawatha and Mudjekeewis. See especially iv. 121, 135. <sup>2</sup> See vii. 17.

Soft the Spirit of Sleep descended ;  
 By his airy hosts surrounded, 70  
 His invisible attendants,  
 Came the Spirit of Sleep, Nepahwin ;  
 Like the burnished Dush-kwo-ne-she,  
 Like a dragon-fly, he hovered  
 O'er the drowsy head of Kwasind. 75

To his ear there came a murmur  
 As of waves upon a sea-shore,  
 As of far-off tumbling waters,  
 As of winds among the pine-trees ;  
 And he felt upon his forehead 80  
 Blows of little airy war-clubs,  
 Wielded by the slumbrous legions  
 Of the Spirit of Sleep, Nepahwin,  
 As of some one breathing on him.

At the first blow of their war-clubs, 85  
 Fell a drowsiness on Kwasind ;  
 At the second blow they smote him,  
 Motionless his paddle rested ;  
 At the third, before his vision  
 Reeled the landscape into darkness, 90  
 Very sound asleep was Kwasind.

So he floated down the river,  
 Like a blind man seated upright,  
 Floated down the Taquamenaw,  
 Underneath the trembling birch-trees.<sup>1</sup> 95  
 Underneath the wooded headlands,  
 Underneath the war encampment  
 Of the pygmies, the Puk-Wudjies.

There they stood, all armed and waiting,  
 Hurling the pine-cones down upon him, 100  
 Struck him on his brawny shoulders,  
 On his crown defenceless struck him.

<sup>1</sup> See III. 208.

“Death to Kwasind !” was the sudden  
War-cry of the Little People.

And he sideways swayed and tumbled, 105

Sideways fell into the river,  
Plunged beneath the sluggish water  
Headlong, as an otter plunges ;

And the birch canoe, abandoned,  
Drifted empty down the river, 110

Bottom upward swerved and drifted :  
Nothing more was seen of Kwasind.

But the memory of the Strong Man  
Lingered long among the people,  
And whenever through the forest 115

Raged and roared the wintry tempest,  
And the branches, tossed and troubled,  
Creaked and groaned and split asunder,  
“Kwasind !” cried they ; “that is Kwasind !  
He is gathering in his fire-wood !” 120

## XIX.

### THE GHOSTS.

Never stoops the soaring vulture  
On his quarry in the desert,  
On the sick or wounded bison,  
But another vulture, watching  
From his high aërial look-out, 5

Sees the downward plunge and follows ;  
And a third pursues the second,  
Coming from the invisible ether,  
First a speck, and then a vulture,  
Till the air is dark with pinions. 10

So disasters come not singly ;

But as if they watched and waited,  
Scanning one another's motions,  
When the first descends, the others  
Follow, follow, gathering flock-wise 15  
Round their victim, sick and wounded,  
First a shadow, then a sorrow,  
Till the air is dark with anguish.

Now, o'er all the dreary North-land,  
Mighty Peboan, the Winter, 20  
Breathing on the lakes and rivers,  
Into stone had changed their waters.  
From his hair he shook the snow-flakes,  
Till the plains were strewn with whiteness,  
One uninterrupted level, 25  
As if, stooping, the Creator  
With his hand had smoothed them over.

Through the forest, wide and wailing,  
Roamed the hunter on his snow-shoes ;  
In the village worked the women, 30  
Pounded maize, or dressed the deer-skin ;  
And the young men played together  
On the ice the noisy ball-play,  
On the plain the dance of snow-shoes.

One dark evening, after sundown, 35  
In her wigwam Laughing Water  
Sat with old Nokomis, waiting  
For the steps of Hiawatha  
Homeward from the hunt returning.

On their faces gleamed the fire-light, 40  
Painting them with streaks of crimson,  
In the eyes of old Nokomis  
Glimmered like the watery moonlight,  
In the eyes of Laughing Water  
Glistened like the sun in water ; 45  
And behind them crouched their shadows

In the corners of the wigwam,  
And the smoke in wreaths above them  
Climbed and crowded through the smoke-flue.<sup>1</sup>

Then the curtain of the doorway 50  
From without was slowly lifted ;  
Brighter glowed the fire a moment,  
And a moment swerved the smoke-wreath,  
As two women entered softly,  
Passed the doorway uninvited, 55  
Without word of salutation,  
Without sign of recognition,  
Sat down in the farthest corner,  
Crouching low among the shadows.<sup>2</sup>

From their aspect and their garments, 60  
Strangers seemed they in the village ;  
Very pale and haggard were they,  
As they sat there sad and silent,  
Trembling, cowering with the shadows.

Was it the wind above the smoke-flue, 65  
Muttering down into the wigwam ?  
Was it the owl, the Koko-koho,  
Hooting from the dismal forest ?  
Sure a voice said in the silence :  
“ These are corpses clad in garments, 70  
These are ghosts that come to haunt you,  
From the kingdom of Ponemah,  
From the land of the Hereafter ! ”

Homeward now came Hiawatha  
From his hunting in the forest, 75  
With the snow upon his tresses,

<sup>1</sup> An Indian lodge of deerskin has two flaps or ears at the top, one at each side. According as the wind blows, one or the other of these is extended as a sort of rough chimney, to make a draft and carry away the smoke.

<sup>2</sup> In theory any stranger is welcome in an Indian lodge. He has but to enter, take his seat, and make his wants known. These, however, were no ordinary guests.



And the red deer on his shoulders.  
At the feet of Laughing Water  
Down he threw his lifeless burden ;  
Nobler, handsomer she thought him, 80  
Than when first he came to woo her,  
First threw down the deer before her,  
As a token of his wishes,  
As a promise of the future.

Then he turned and saw the strangers, 85  
Cowering, crouching with the shadows ;  
Said within himself, " Who are they ?  
What strange guests has Minnehaha ? "  
But he questioned not the strangers,  
Only spake to bid them welcome , 90  
To his lodge, his food, his fireside.

When the evening meal was ready,  
And the deer had been divided,  
Both the pallid guests, the strangers,  
Springing from among the shadows, 95  
Seized upon the choicest portions,  
Seized the white fat of the roebuck,  
Set apart for Laughing Water,  
For the wife of Hiawatha ;  
Without asking, without thanking, 100  
Eagerly devoured the morsels,  
Flitted back among the shadows  
In the corner of the wigwam.

Not a word spake Hiawatha,  
Not a motion made Nokomis, 105  
Not a gesture Laughing Water ;  
Not a change came o'er their features ;<sup>1</sup>  
Only Minnehaha softly  
Whispered, saying, " They are famished ;

<sup>1</sup> It would have been most uncivil to comment on the behavior of guests.

Let them do what best delights them ; 110  
Let them eat, for they are famished."

Many a daylight dawned and darkened,  
Many a night shook off the daylight  
As the pine shakes off the snow-flakes  
From the midnight of its branches ; 115  
Day by day the guests unmoving  
Sat there silent in the wigwam ;  
But by night, in storm or starlight,  
Forth they went into the forest,  
Bringing fire-wood to the wigwam, 120  
Bringing pine-cones for the burning,  
Always sad and always silent.

And whenever Hiawatha  
Came from fishing or from hunting,  
When the evening meal was ready, 125  
And the food had been divided,  
Gliding from their darksome corner,  
Came the pallid guests, the strangers,  
Seized upon the choicest portions  
Set aside for Laughing Water, 130  
And without rebuke or question  
Flitted back among the shadows.

Never once had Hiawatha  
By a word or look reproved them ;  
Never once had old Nokomis 135  
Made a gesture of impatience ;  
Never once had Laughing Water  
Shown resentment at the outrage.  
All had they endured in silence,  
That the rights of guest and stranger, 140  
That the virtue of free-giving,  
By a look might not be lessened,  
By a word might not be broken.

Once at midnight Hiawatha,

Ever wakeful, ever watchful,  
 In the wigwam, dimly lighted  
 By the brands that still were burning,  
 By the glimmering, flickering fire-light,  
 Heard a sighing, oft repeated,  
 Heard a sobbing, as of sorrow. 150

From his couch rose Hiawatha,  
 From his shaggy hides of bison,  
 Pushed aside the deer-skin curtain,  
 Saw the pallid guests, the shadows,  
 Sitting upright on their couches, 155  
 Weeping in the silent midnight.

And he said : " O guests ! why is it  
 That your hearts are so afflicted,  
 That you sob so in the midnight ?  
 Has perchance the old Nokomis, 160  
 Has my wife, my Minnehaha,  
 Wronged or grieved you by unkindness,  
 Failed in hospitable duties ? "

Then the shadows ceased from weeping,  
 Ceased from sobbing and lamenting, 165  
 And they said with gentle voices !  
 " We are ghosts of the departed,  
 Souls of those who once were with you.  
 From the realms of Chibiabos <sup>1</sup>  
 Hither have we come to try you, 170  
 Hither have we come to warn you.

" Cries of grief and lamentation  
 Reach us in the Blessed Islands ;  
 Cries of anguish from the living,  
 Calling back their friends departed, 175  
 Sadden us with useless sorrow.  
 Therefore have we come to try you ;  
 No one knows us, no one heeds us.

<sup>1</sup> See xv. 155, 170.

We are but a burden to you,  
And we see that the departed 180  
Have no place among the living.

“Think of this, O Hiawatha!  
Speak of it to all the people,  
That henceforward and forever  
They no more with lamentations 185  
Sadden the souls of the departed  
In the Islands of the Blessed.

“Do not lay such heavy burdens  
In the graves of those you bury,<sup>1</sup>  
Not such weight of furs and wampum, 190  
Not such weight of pots and kettles,  
For the spirits faint beneath them.  
Only give them food to carry,  
Only give them fire to light them.

“Four days is the spirit’s journey 195  
To the land of ghosts and shadows,  
Four its lonely night encampments;  
Four times must their fires be lighted.  
Therefore, when the dead are buried,  
Let a fire, as night approaches, 200  
Four times on the grave be kindled,  
That the soul upon its journey  
May not lack the cheerful fire-light,  
May not grope about in darkness.

“Farewell, noble Hiawatha! 205  
We have put you to the trial,  
To the proof have put your patience,  
By the insult of our presence,  
By the outrage of our actions.  
We have found you great and noble. 210  
Fail not in the greater trial,  
Faint not in the harder struggle.”

<sup>1</sup> See xv. 196-208.

When they ceased, a sudden darkness  
Fell and filled the silent wigwam.  
Hiawatha heard a rustle 215  
As of garments trailing by him,  
Heard the curtain of the doorway  
Lifted by a hand he saw not,  
Felt the cold breath of the night air,  
For a moment saw the starlight ; 220  
But he saw the ghosts no longer,  
Saw no more the wandering spirits  
From the kingdom of Ponemah,  
From the land of the Hereafter.

## XX.

## THE FAMINE.

O the long and dreary Winter !  
O the cold and cruel Winter !  
Ever thicker, thicker, thicker  
Froze the ice on lake and river,  
Ever deeper, deeper, deeper 5  
Fell the snow o'er all the landscape,  
Fell the covering snow, and drifted  
Through the forest, round the village.  
Hardly from his buried wigwam  
Could the hunter force a passage ; 10  
With his mittens and his snow-shoes  
Vainly walked he through the forest,  
Sought for bird or beast and found none,  
Saw no track of deer or rabbit,  
In the snow beheld no footprints, 15  
In the ghastly, gleaming forest  
Fell, and could not rise from weakness,  
Perished there from cold and hunger,

O the famine and the fever !	
O the wasting of the famine !	20
O the blasting of the fever !	
O the wailing of the children !	
O the anguish of the women !	
All the earth was sick and famished ;	
Hungry was the air around them,	25
Hungry was the sky above them,	
And the hungry stars in heaven	
Like the eyes of wolves glared at them !	
Into Hiawatha's wigwam	
Came two other guests, as silent	30
As the ghosts were, and as gloomy,	
Waited not to be invited,	
Did not parley at the doorway,	
Sat there without word of welcome	
In the seat of Laughing Water ;	35
Looked with haggard eyes and hollow	
At the face of Laughing Water.	
And the foremost said : " Behold me !	
I am Famine, Bukadawin ! "	
And the other said : " Behold me !	40
I am Fever, Ahkosewin ! "	
And the lovely Minnehaha	
Shuddered as they looked upon her,	
Shuddered at the words they uttered,	
Lay down on her bed in silence,	45
Hid her face, but made no answer,	
Lay there trembling, freezing, burning	
At the looks they cast upon her,	
At the fearful words they uttered.	
Forth into the empty forest	50
Rushed the maddened Hiawatha ;	
In his heart was deadly sorrow,	
In his face a stony firmness ;	

On his brow the sweat of anguish  
 Started, but it froze and fell not. 55

    Wrapped in furs and armed for hunting,  
 With his mighty bow of ash-tree,  
 With his quiver full of arrows,  
 With his mittens, Minjekahwun,  
 Into the vast and vacant forest 60  
 On his snow-shoes strode he forward.

    “Gitche Manito, the Mighty !”  
 Cried he with his face uplifted  
 In that bitter hour of anguish,  
 “Give your children food, O father! 65  
 Give us food, or we must perish !  
 Give me food for Minnehaha !  
 For my dying Minnehaha !”

    Through the far-resounding forest,  
 Through the forest vast and vacant 70  
 Rang that cry of desolation,  
 But there came no other answer  
 Than the echo of his crying,  
 Than the echo of the woodlands,  
 “Minnehaha ! Minnehaha !” 75

    All day long roved Hiawatha  
 In that melancholy forest,  
 Through the shadow of whose thickets,  
 In the pleasant days of Summer,  
 Of that ne’er forgotten Summer, 80  
 He had brought his young wife homeward  
 From the land of the Dacotahs ;  
 When the birds sang in the thickets,  
 And the streamlets laughed and glistened,  
 And the air was full of fragrance, 85  
 And the lovely Laughing Water  
 Said with voice that did not tremble,  
 “I will follow you, my husband !”<sup>1</sup>

<sup>1</sup> See x. 194 and 223.

In the wigwam with Nokomis,  
 With those gloomy guests, that watched her, 90  
 With the Famine and the Fever,  
 She was lying, the Beloved,  
 She the dying Minnehaha.

"Hark!" she said; "I hear a rushing,  
 Hear a roaring and a rushing, 95  
 Hear the Falls of Minnehaha<sup>1</sup>  
 Calling to me from a distance!"

"No, my child!" said old Nokomis,  
 "'Tis the night-wind in the pine-trees!"

"Look!" she said; "I see my father 100  
 Standing lonely at his doorway,  
 Beckoning to me from his wigwam  
 In the land of the Dacotahs!"<sup>1</sup>

"No, my child!" said old Nokomis,  
 "'Tis the smoke, that waves and beckons!" 105

"Ah!" she said, "the eyes of Pauguk<sup>2</sup>  
 Glare upon me in the darkness,  
 I can feel his icy fingers  
 Clasping mine amid the darkness!  
 Hiawatha! Hiawatha!" 110

And the desolate Hiawatha,  
 Far away amid the forest,  
 Miles away among the mountains,  
 Heard that sudden cry of anguish,  
 Heard the voice of Minnehaha 115  
 Calling to him in the darkness,

"Hiawatha! Hiawatha!"

Over snow-fields waste and pathless,

<sup>1</sup> See iv. 255, 257, 266, 267, and x. 82.

<sup>2</sup> See iv. 229. "Pauguk is represented as a hunter. He is armed with a bow and arrows, or a pugamangun (see ix. 43) or war-club. Instead of objects of the chase, men, women, and children are substituted as the objects of pursuit. To see him is in-

dicative of death. Some accounts represent him as covered with a thin, transparent skin, with the sockets of his eyes filled with balls of fire." (Schoolcraft: "The Hiawatha Legends," p. 189.) Pauguk is also thought of as a skeleton.



Under snow-encumbered branches,  
Homeward hurried Hiawatha, 120  
Empty-handed, heavy-hearted,  
Heard Nokomis moaning, wailing :  
“Wahonowin ! Wahonowin !”  
Would that I had perished for you,  
Would that I were dead as you are ! 125  
Wahonowin ! Wahonowin !”

And he rushed into the wigwam,  
Saw the old Nokomis slowly  
Rocking to and fro and moaning,  
Saw his lovely Minnehaha 130  
Lying dead and cold before-him,  
And his bursting heart within him  
Uttered such a cry of anguish,  
That the forest moaned and shuddered,  
That the very stars in heaven 135  
Shook and trembled with his anguish.

Then he sat down, still and speechless,  
On the bed of Minnehaha,  
At the feet of Laughing Water,  
At those willing feet, that never 140  
More would lightly run to meet him,  
Never more would lightly follow.

With both hands his face he covered,  
Seven long days and nights he sat there,  
As if in a swoon he sat there, 145  
Speechless, motionless, unconscious  
Of the daylight or the darkness.

Then they buried Minnehaha ;  
In the snow a grave they made her,  
In the forest deep and darksome, 150  
Underneath the moaning hemlocks ;  
Clothed her in her richest garments,

Wrapped her in her robes of ermine,  
Covered her with snow, like ermine ;  
Thus they buried Minnehaha. 155

And at night a fire was lighted,  
On her grave four times was kindled,  
For her soul upon its journey,  
To the Islands of the Blessed.

From his doorway Hiawatha 160  
Saw it burning in the forest,

Lighting up the gloomy hemlocks ;  
From his sleepless bed uprising,  
From the bed of Minnehaha,  
Stood and watched it at the doorway, 165  
That it might not be extinguished,  
Might not leave her in the darkness.

“ Farewell ! ” said he, “ Minnehaha !  
Farewell, O my Laughing Water !  
All my heart is buried with you, 170

All my thoughts go onward with you !  
Come not back again to labor,  
Come not back again to suffer,  
Where the Famine and the Fever  
Wear the heart and waste the body. 175

Soon my task will be completed,  
Soon your footsteps I shall follow  
To the Islands of the Blessed,  
To the Kingdom of Ponemah,  
To the Land of the Hereafter ! ” 180

## XXI.

THE WHITE MAN'S FOOT.<sup>1</sup>

In his lodge beside a river, '  
 Close beside a frozen river,  
 Sat an old man sad and lonely.  
 White his hair was as a snow-drift ;  
 Dull and low his fire was burning, 5  
 And the old man shook and trembled,  
 Folded in his Waubewyon,  
 In his tattered white-skin-wrapper,  
 Hearing nothing but the tempest  
 As it roared along the forest, 10  
 Seeing nothing but the snow-storm,  
 As it whirled and hissed and drifted.  
 All the coals were white with ashes,  
 And the fire was slowly dying,  
 As a young man, walking lightly, 15  
 At the open doorway entered.  
 Red with blood of youth his cheeks were,  
 Soft his eyes as stars in Spring-time,  
 Bound his forehead was with grasses,  
 Bound and plumed with scented grasses ; 20  
 On his lips a smile of beauty,  
 Filling all the lodge with sunshine,  
 In his hand a bunch of blossoms  
 Filling all the lodge with sweetness.  
 " Ah, my son ! " exclaimed the old man, 25  
 " Happy are my eyes to see you.  
 Sit here on the mat beside me,  
 Sit here by the dying embers,  
 Let us pass the night together.  
 Tell me of your strange adventures, 30

<sup>1</sup> The part begins with the tale of Peboan and Segwun, Winter and Spring.

Of the lands where you have travelled ;  
I will tell you of my prowess,  
Of my many deeds of wonder."

From his pouch he drew his peace-pipe,  
Very old and strangely fashioned ; 35  
Made of red stone was the pipe-head,<sup>1</sup>  
And the stem a reed with feathers ;  
Filled the pipe with bark of willow,  
Placed a burning coal upon it,  
Gave it to his guest, the stranger, 40  
And began to speak in this wise :

" When I blow my breath about me,  
When I breathe upon the landscape,  
Motionless are all the rivers,  
Hard as stone becomes the water ! " 45

And the young man answered, smiling :  
" When I blow my breath about me,  
When I breathe upon the landscape,  
Flowers spring up o'er all the meadows,  
Singing, onward rush the rivers ! " 50

" When I shake my hoary tresses,"  
Said the old man darkly frowning,  
" All the land with snow is covered ;  
All the leaves from all the branches  
Fall and fade and die and wither, 55  
For I breathe, and lo ! they are not.  
From the waters and the marshes  
Rise the wild goose and the heron,  
Fly away to distant regions,  
For I speak, and lo ! they are not. 60  
And where'er my footsteps wander,  
All the wild beasts of the forest  
Hide themselves in holes and caverns,  
And the earth becomes as flintstone ! "

<sup>1</sup> as in l. 16-31.

“ When I shake my flowing ringlets,” 65  
Said the young man, softly laughing,  
“ Showers of rain fall warm and welcome,  
Plants lift up their heads rejoicing,  
Back unto their lakes and marshes  
Come the wild goose and the heron, 70  
Homeward shoots the arrowy swallow,  
Sing the bluebird and the robin,  
And where'er my footsteps wander,  
All the meadows wave with blossoms,  
All the woodlands ring with music, 75  
All the trees are dark with foliage ! ”

While they spake, the night departed :  
From the distant realms of Wabun,<sup>1</sup>  
From his shining lodge of silver,  
Like a warrior robed and painted, 80  
Came the sun, and said, “ Behold me !  
Gheezis, the great sun, behold me ! ”

Then the old man's tongue was speechless  
And the air grew warm and pleasant,  
And upon the wigwam sweetly 85  
Sang the bluebird and the robin,  
And the stream began to murmur,  
And a scent of growing grasses  
Through the lodge was gently wafted.

And Segwun, the youthful stranger, 90  
More distinctly in the daylight  
Saw the icy face before him ;  
It was Peboan, the Winter !

From his eyes the tears were flowing,  
As from melting lakes the streamlets, 95  
And his body shrunk and dwindled  
As the shouting sun ascended,  
Till into the air it faded,

<sup>1</sup> Wabun the East Wind, whence comes the Dawn, ii. 88.

Till into the ground it vanished,  
 And the young man saw before him, 100  
 On the hearth-stone of the wigwam,  
 Where the fire had smoked and smouldered,  
 Saw the earliest flower of Spring-time,  
 Saw the Beauty of the Spring-time,<sup>1</sup>  
 Saw the Miskodeed in blossom. 105

Thus it was that in the North-land  
 After that unheard-of coldness,  
 That intolerable Winter,  
 Came the Spring with all its splendor,  
 All its birds and all its blossoms, 110  
 All its flowers and leaves and grasses.

Sailing on the wind to northward,  
 Flying in great flocks, like arrows,  
 Like huge arrows shot through heaven,  
 Passed the swan, the Mahnahbezee, 115  
 Speaking almost as a man speaks ;  
 And in long lines waving, bending  
 Like a bow-string snapped asunder,  
 Came the white goose, Waw-be-wawa ;  
 And in pairs, or singly flying, 120  
 Mahng the loon, with clangorous pinions,  
 The blue heron, the Shuh-shuh-gah,  
 And the grouse, the Mushkodasa.

In the thickets and the meadows  
 Piped the bluebird, the Owaissa, 125  
 On the summit of the lodges  
 Sang the robin, the Opechee,  
 In the covert of the pine-trees  
 Cooed the pigeon, the Omemee,  
 And the sorrowing Hiawatha, 130  
 Speechless in his infinite sorrow,  
 Heard their voices calling to him,

<sup>1</sup> more commonly called the Spring Beauty.

Went forth from his gloomy doorway,  
Stood and gazed into the heaven,  
Gazed upon the earth and waters. 135

From his wanderings far to eastward,  
From the regions of the morning,  
From the shining land of Wabun,  
Homeward now returned Iagoo,  
The great traveller, the great boaster, 140  
Full of new and strange adventures,  
Marvels many and many wonders.

And the people of the village  
Listened to him as he told them  
Of his marvellous adventures, 145  
Laughing answered him in this wise :  
“ Ugh ! it is indeed Iagoo !  
No one else beholds such wonders ! ”

He had seen, he said, a water  
Bigger than the Big-Sea-Water, 150  
Broader than the Gitche Gumee,  
Bitter so that none could drink it !<sup>1</sup>  
At each other looked the warriors,  
Looked the women at each other,  
Smiled, and said, “ It cannot be so ! 155  
Kaw ! ” they said, “ it cannot be so ! ”

O'er it, said he, o'er this water  
Came a great canoe with pinions,<sup>2</sup>  
A canoe with wings came flying,  
Bigger than a grove of pine-trees, 160  
Taller than the tallest tree-tops !  
And the old men and the women  
Looked and tittered at each other ;  
“ Kaw ! ” they said, “ we don't believe it ! ”

From its mouth, he said, to greet him, 165  
Came Waywassimo, the lightning,

<sup>1</sup> He had been as far as the Atlantic Ocean.

<sup>2</sup> the sails of a ship.

Came the thunder, Annemeekee !<sup>1</sup>  
 And the warriors and the women  
 Laughed aloud at poor Iagoo ;  
 "Kaw !" they said, " what tales you tell us !" 170  
     In it, said he, came a people,  
 In the great canoe with pinions  
 Came, he said, a hundred warriors ;  
 Painted white were all their faces,  
 And with hair their chins were covered !<sup>2</sup> 175  
 And the warriors and the women  
 Laughed and shouted in derision,  
 Like the ravens on the tree-tops,  
 Like the crows upon the hemlocks.  
 "Kaw !" they said, " what lies you tell us ! 180  
 Do not think that we believe them !"  
     Only Hiawatha laughed not,  
 But he gravely spake and answered  
 To their jeering and their jesting :  
 " True is all Iagoo tells us ; 185  
 I have seen it in a vision,<sup>3</sup>  
 Seen the great canoe with pinions,  
 Seen the people with white faces,  
 Seen the coming of this bearded  
 People of the wooden vessel 190  
 From the regions of the morning,  
 From the shining land of Wabun.  
     " Gitche Manito the Mighty,  
 The Great Spirit, the Creator,  
 Sends them hither on his errand, 195  
 Sends them to us with his message.  
 Wheresoe'er they move, before them  
 Swarms the stinging fly, the Ahmo,  
 Swarms the bee, the honey-maker ;

<sup>1</sup> the report of cannon.<sup>2</sup> The Indian pulls out the hair from his face.<sup>3</sup> The Indian has a firm belief in dreams.



Wheresoe'er they tread, beneath them 200  
 Springs a flower unknown among us,  
 Springs the White-man's Foot in blossom.

"Let us welcome, then, the strangers,<sup>1</sup>  
 Hail them as our friends and brothers,  
 And the heart's right hand of friendship 205  
 Give them when they come to see us.  
 Gitche Manito, the Mighty,  
 Said this to me in my vision.

"I beheld, too, in that vision  
 All the secrets of the future, 210  
 Of the distant days that shall be.  
 I beheld the westward marches  
 Of the unknown, crowded nations.

All the land was full of people,  
 Restless, struggling, toiling, striving, 215  
 Speaking many tongues, yet feeling  
 But one heart-beat in their bosoms.<sup>2</sup>

In the woodlands rang their axes,  
 Smoked their towns in all the valleys,  
 Over all the lakes and rivers 220  
 Rushed their great canoes of thunder.<sup>3</sup>

"Then a darker, drearier vision  
 Passed before me, vague and cloud-like :  
 I beheld our nation scattered,  
 All forgetful of my counsel, 225  
 Weakened, warring with each other ;  
 Saw the remnants of our people  
 Sweeping westward, wild and woeful,  
 Like the cloud-rack of a tempest,  
 Like the withered leaves of autumn ! " " 230

<sup>1</sup> The Algonkin tribes, as a rule, greeted the white men in friendship.

<sup>2</sup> Longfellow is thinking of the western emigrations which began immediately on the ending of the Revolutionary War.

<sup>3</sup> steamboats.

<sup>4</sup> The Indians are now but a remnant of what they were, and the broad lands over which they roamed are almost entirely possessed by the whites. It seems sad, perhaps,

## XXII.

## HIAWATHA'S DEPARTURE.

By the shore of Gitche Gumee,  
 By the shining Big-Sea-Water,  
 At the doorway of his wigwam,  
 In the pleasant Summer morning,  
 Hiawatha stood and waited. 5

All the air was full of freshness,  
 All the earth was bright and joyous,  
 And before him, through the sunshine,  
 Westward toward the neighboring forest  
 Passed in golden swarms the Ahmo, 10  
 Passed the bees, the honey-makers,  
 Burning, singing in the sunshine.

Bright above him shone the heavens,  
 Level spread the lake before him ;  
 From its bosom leaped the sturgeon, 15  
 Sparkling, flashing in the sunshine ;  
 On its margin the great forest  
 Stood reflected in the water,  
 Every tree-top had its shadow,  
 Motionless beneath the water. 20

From the brow of Hiawatha  
 Gone was every trace of sorrow,  
 As the fog from off the water,  
 As the mist from off the meadow.  
 With a smile of joy and triumph, 25  
 With a look of exultation,

to think of the Indian as he was and as he is now. But we cannot really regret that the great country, which once served as a hunting ground for perhaps a million savages, now gives homes to sixty times as

many people of our own race and civilization. There is much about the means by which the fact was accomplished that we must regret, but the fact itself is good.

As of one who in a vision  
Sees what is to be, but is not,  
Stood and waited Hiawatha.

Toward the sun his hands were lifted, 30  
Both the palms spread out against it.  
And between the parted fingers  
Fell the sunshine on his features,  
Flecked with light his naked shoulders,  
As it falls and flecks an oak-tree 35  
Through the rifted leaves and branches.

O'er the water floating, flying,  
Something in the hazy distance,  
Something in the mists of morning,  
Loomed and lifted from the water, 40  
Now seemed floating, now seemed flying,  
Coming nearer, nearer, nearer.

Was it Shingebis the diver?  
Was it the pelican, the Shada?  
Or the heron, the Shuh-shuh-gah? 45  
Or the white goose, Waw-be-wawa,  
With the water dripping, flashing  
From its glossy neck and feathers?

It was neither goose nor diver,  
Neither pelican nor heron, 50  
O'er the water floating, flying,  
Through the shining mist of morning,  
But a birch canoe with paddles,  
Rising, sinking on the water,  
Dripping, flashing in the sunshine ; 55  
And within it came a people  
From the distant land of Wabun,  
From the farthest realms of morning  
Came the Black-Robe<sup>1</sup> chief, the Prophet,

<sup>1</sup> Cf. "Evangeline," l. 1,167.

He the Priest of Prayer, the Pale-face,<sup>1</sup> 60  
 With his guides and his companions.

And the noble Hiawatha,  
 With his hands aloft extended,  
 Held aloft in sign of welcome,  
 Waited, full of exultation, 65  
 Till the birch canoe with paddles  
 Grated on the shining pebbles,  
 Stranded on the sandy margin,  
 Till the Black-Robe chief, the Pale-face,  
 With the cross upon his bosom, 70  
 Landed on the sandy margin.

Then the joyous Hiawatha  
 Cried aloud and spake in this wise :  
 " Beautiful is the sun, O strangers,  
 When you come so far to see us ! 75  
 All our town in peace awaits you,  
 All our doors stand open for you ;  
 You shall enter all our wigwams,  
 For the heart's right hand we give you.

" Never bloomed the earth so gayly, 80  
 Never shone the sun so brightly,  
 As to-day they shine and blossom  
 When you come so far to see us !  
 Never was our lake so tranquil,  
 Nor so free from rocks and sand-bars ; 85  
 For your birch canoe in passing  
 Has removed both rock and sand-bar.

" Never before had our tobacco  
 Such a sweet and pleasant flavor,  
 Never the broad leaves of our corn-fields 90  
 Were so beautiful to look on,

<sup>1</sup> Longfellow has in mind Father Marquette, who, though not the discoverer of Lake Superior, was the first of the mission-

aries to visit it and one of the most earnest of the Jesuit workers.

As they seem to us this morning,  
When you come so far to see us ! ”

And the Black-Robe chief made answer,  
Stammered in his speech a little, 95  
Speaking words yet unfamiliar :  
“ Peace be with you, Hiawatha,  
Peace be with you and your people,  
Peace of prayer, and peace of pardon,  
Peace of Christ, and joy of Mary ! ” 100

Then the generous Hiawatha  
Led the strangers to his wigwam,  
Seated them on skins of bison,  
Seated them on skins of ermine,  
And the careful old Nokomis 105  
Brought them food in bowls of bass-wood.  
Water brought in birchen dippers,  
And the calumet, the peace-pipe,  
Filled and lighted for their smoking.

All the old men of the village, 110  
All the warriors of the nation,  
All the Jossakeeds, the prophets,  
The magicians, the Wabenos,  
And the medicine-men, the Medas,<sup>1</sup>  
Came to bid the strangers welcome ; 115  
“ It is well,” they said, “ O brothers,  
That you come so far to see us ! ”

In a circle round the doorway,  
With their pipes they sat in silence,  
Waiting to behold the strangers, 120  
Waiting to receive their message ;  
Till the Black-Robe chief, the Pale-face,  
From the wigwam came to greet them,  
Stammering in his speech a little,  
Speaking words yet unfamiliar ; 125

<sup>1</sup> See xv, 87-89.

"It is well," they said, "O brother,  
That you come so far to see us !"

Then the Black-Robe chief, the Prophet,  
Told his message to the people,  
Told the purport of his mission, 130  
Told them of the Virgin Mary,  
And her blessed Son, the Saviour,  
How in distant lands and ages  
He had lived on earth as we do ;  
How he fasted, prayed, and labored ; 135  
How the Jews, the tribe accursed,  
Mocked him, scourged him, crucified him ;  
How he rose from where they laid him,  
Walked again with his disciples,  
And ascended into heaven.<sup>1</sup> 140

And the chiefs made answer, saying :  
"We have listened to your message,  
We have heard your words of wisdom,  
We will think on what you tell us.  
It is well for us, O brothers, 145  
That you come so far to see us !"

Then they rose up and departed  
Each one homeward to his wigwam,  
To the young men and the women  
Told the story of the strangers 150  
Whom the Master of Life had sent them  
From the shining land of Wabun.

Heavy with the heat and silence  
Grew the afternoon of Summer,  
With a drowsy sound the forest 155  
Whispered round the sultry wigwam,  
With a sound of sleep the water

<sup>1</sup> The French were the first white explorers of the Great Lakes and the Mississippi. And among the foremost explorers were

always the Jesuit missionaries, who labored for the conversion of the Indian in the most earnest and heroic manner.

Rippled on the beach below it ;  
 From the corn-fields shrill and ceaseless  
 Sang the grasshopper, Pah-puk-keena ; 160  
 And the guests of Hiawatha,  
 Weary with the heat of Summer,  
 Slumbered in the sultry wigwam.

Slowly o'er the simmering landscape  
 Fell the evening's dusk and coolness, 165  
 And the long and level sunbeams  
 Shot their spears into the forest,  
 Breaking through its shields of shadow,  
 Rushed into each secret ambush,  
 Searched each thicket, dingle,<sup>1</sup> hollow ; 170  
 Still the guests of Hiawatha  
 Slumbered in the silent wigwam.

From his place rose Hiawatha,  
 Bade farewell to old Nokomis,  
 Spake in whispers, spake in this wise, 175  
 Did not wake the guests, that slumbered :

"I am going, O Nokomis,  
 On a long and distant journey,  
 To the portals of the Sunset,  
 To the regions of the home-wind, 180  
 Of the Northwest wind, Keewaydin."<sup>2</sup>  
 But these guests I leave behind me,  
 In your watch and ward I leave them ;  
 See that never harm comes near them,  
 See that never fear molests them, 185  
 Never danger nor suspicion,  
 Never want of food or shelter,  
 In the lodge of Hiawatha ! "

Forth into the village went he,  
 Bade farewell to all the warriors. 190

<sup>1</sup> a little valley.

<sup>2</sup> See iv. 234.





Till it sank into the vapors 225  
 Like the new moon slowly, slowly  
 Sinking in the purple distance.

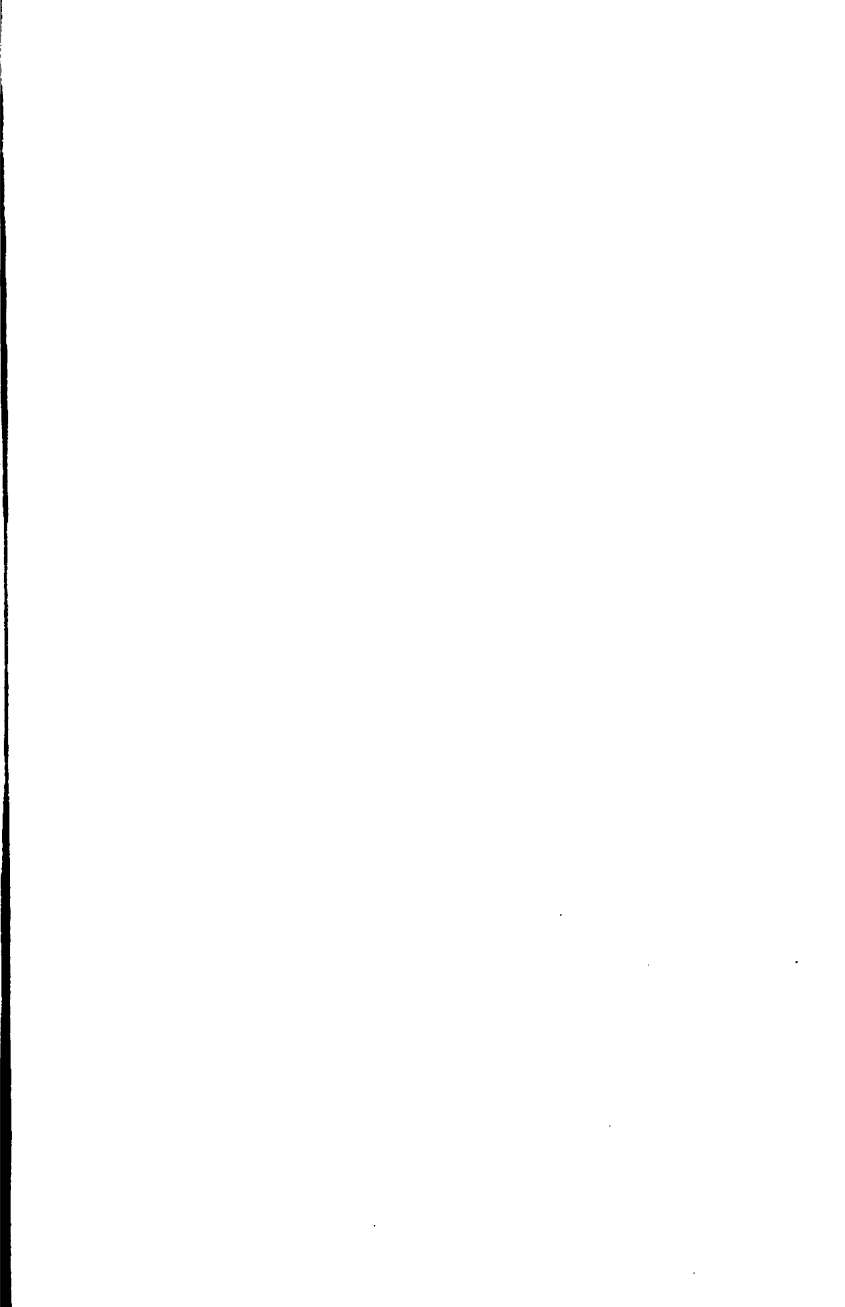
And they said, "Farewell forever!"  
 Said, "Farewell, O Hiawatha!"  
 And the forests, dark and lonely, 230  
 Moved through all their depths of darkness,  
 Sighed, "Farewell, O Hiawatha!"

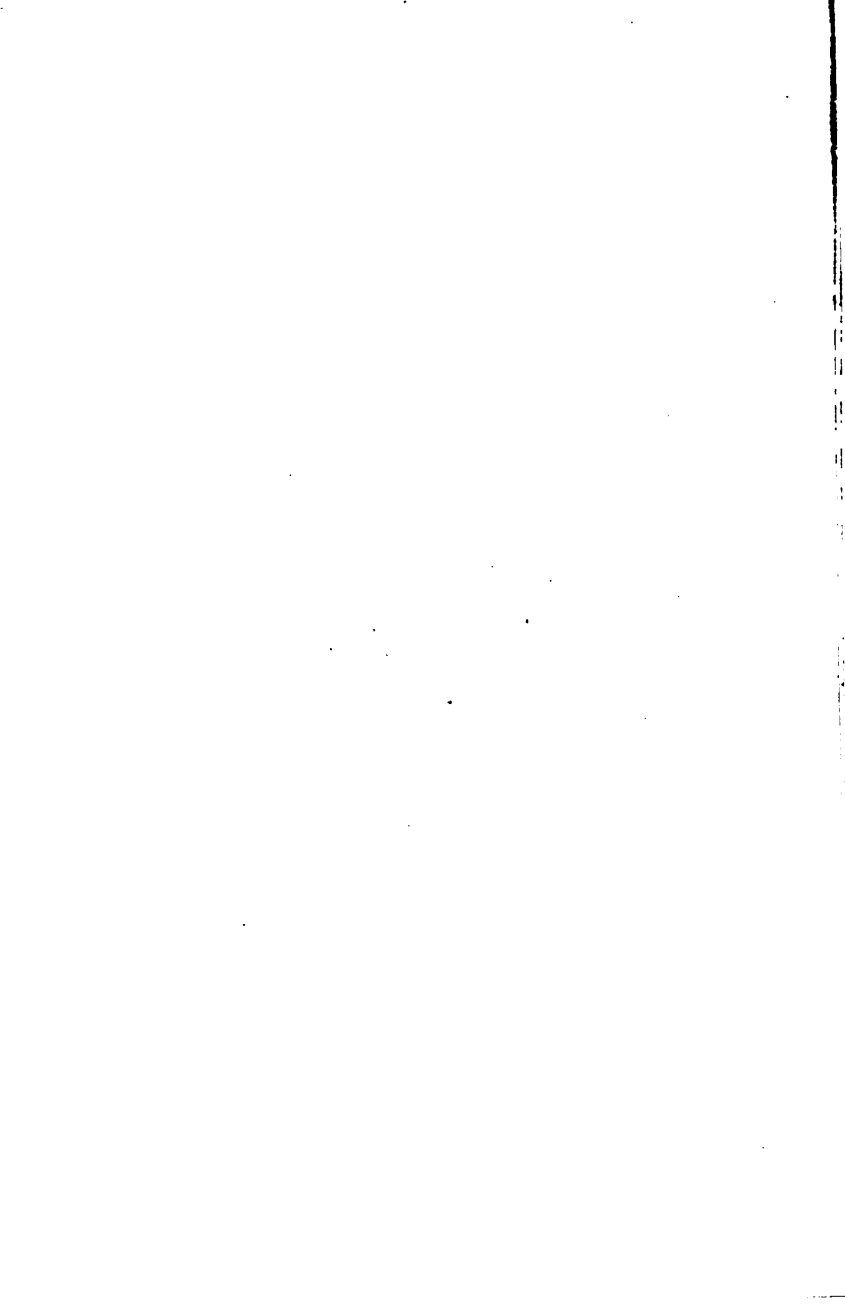
And the waves upon the margin  
 Rising, rippling on the pebbles,  
 Sobbed, "Farewell, O Hiawatha!" 235  
 And the heron, the Shuh-shuh-gah,  
 From her haunts among the fen-lands,  
 Screamed, "Farewell, O Hiawatha!"

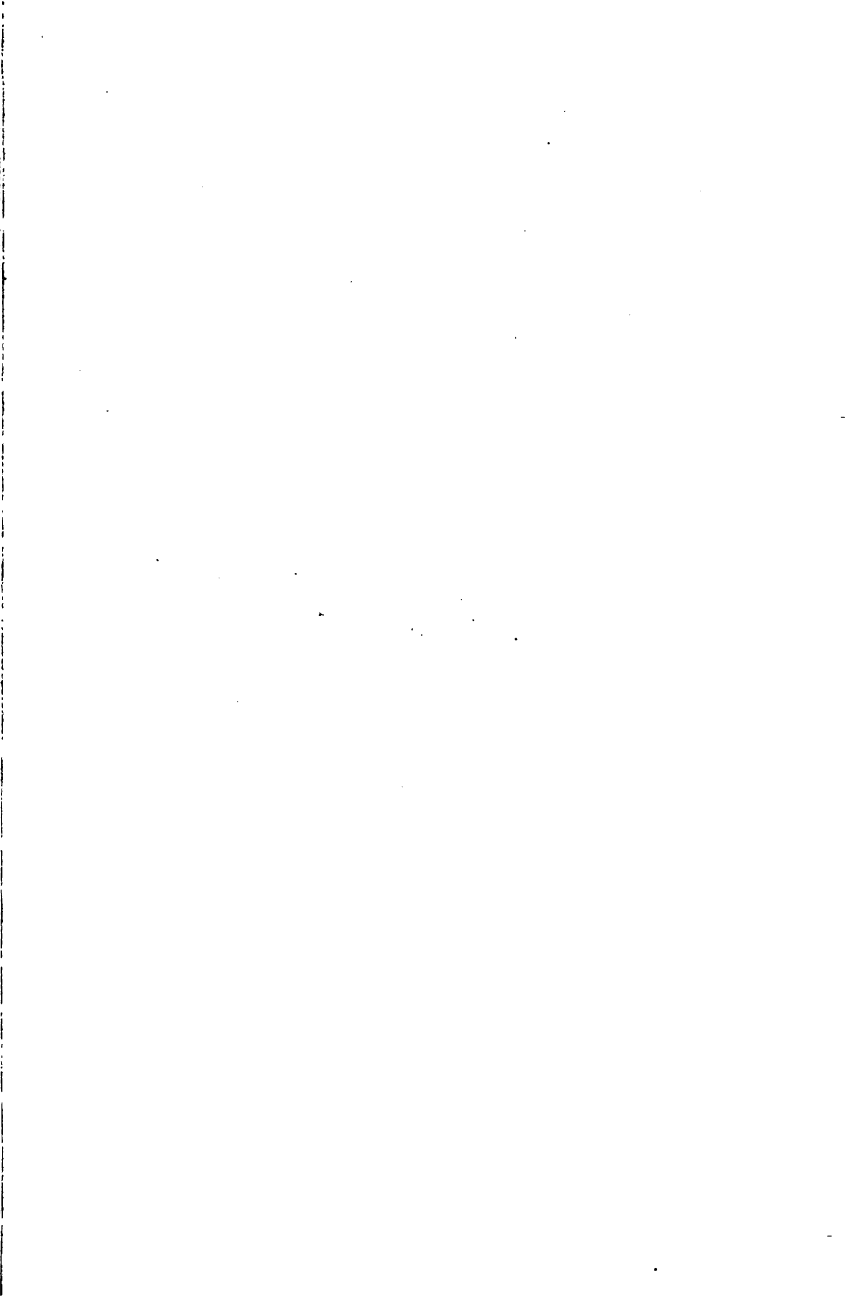
Thus departed Hiawatha,  
 Hiawatha the Beloved, 240  
 In the glory of the sunset,  
 In the purple mists of evening,  
 To the regions of the home-wind,  
 Of the Northwest wind, Keewaydin,  
 To the Islands of the Blessed, 245  
 To the kingdom of Ponemah,  
 To the land of the Hereafter !<sup>1</sup>

<sup>1</sup> This conclusion to the legend of Hiawatha we probably owe to Longfellow; at least, I do not find it among the tales of Manabozho or of Hiawatha.











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